

Archæologia Cambrensis,

THE

JOURNAL

OF THE

Cambrian Archaeological Association.



VOL. II. FOURTH SERIES.



LONDON:

J. PARKER, 377, STRAND.

1871.

LONDON:
T. RICHARDS, 37, GREAT QUEEN STREET, W.C.

20

Running
Grant
7-21-36
32309

PREFACE TO VOL. II.

FOURTH SERIES.

IN presenting the second volume of the Fourth Series of the *Archæologia Cambrensis*, the temporary Editor gladly avails himself of the opportunity of acknowledging the valuable assistance he has received from members, and especially from Sir Gardner Wilkinson, Professor Westwood, Mr. Albert Way, Mr. Clark, and Mr. R. W. Banks. Another, and one of the most active members of the Association, Mr. R. R. Brash, has again directed the attention of Welsh archæologists to the question of how many of the inscribed stones in the Principality, especially those marked with Ogham characters, are the memorials of Irish or of Welsh worthies. Further additions to Welsh inscribed stones, by Sir Gardner Wilkinson and Professor Westwood, also will be found in the present volume; while important additions to our present knowledge of the antiquities of Anglesey have been contributed by Mr. Hugh Prichard and Mr. W. Wynn Williams.

Until arrangements could be made to supply the vacancy caused by the death of Mr. Longueville Jones, the temporary duty of Editor fell upon one of the General Secretaries. Arrangements have been now made which will afford much gratification to the members, when they are informed that the Rev. D. Silvan Evans has kindly consented to take that duty on himself. All communications therefore, for the future, must be made direct to him at Llanymawddy, Dinas Mawddy; and not, as up to this time, through Mr. Richards.

IRISH SEPULCHRAL SLABS

AND

Christian Inscriptions,

From the earliest known to the end of the 12th Century, chiefly collected and drawn by GEORGE PETRIE, Esq.

TO BE EDITED

(Profusely Illustrated by Plates from her own Drawings)

BY M. STOKES;

AIDED AS TO THE LETTERPRESS

BY THE REV. WILLIAM REEVES, D. D.

THE interest and importance of this Work, both in an artistic and philological point of view, will be universally acknowledged by students of the art and language of ancient Ireland.

Miss STOKES' offer to edit for the Royal Historical and Archæological Association of Ireland, with the help of the Rev. Dr. REEVES and other friends of the late Dr. PETRIE, this portion of his invaluable collections will, no doubt, be received with satisfaction.

Dr. PETRIE's drawings will, where practicable, be compared with the originals, and many additional Inscriptions, not known to him, will be given.

As the number of Plates in each Part will depend on the support given to the Committee in this most expensive and important undertaking, it is requested that those who propose to subscribe to it should send in their names without delay. Over 150 Subscribers have already been obtained.

All Fellows of the Royal Historical and Archæological Association of Ireland, and all Members of that Association subscribing 10s. in addition to the normal Annual Subscription of 10s., are entitled, besides the Journal of the Association, to this Work, which will be issued annually, in Parts.

Names received by the Rev. JAMES GRAVES, *Honorary Secretary*, Rectory, Inisnag, Stoneyford. Post-office Orders to be drawn on Stoneyford, Co. Kilkenny.



THOMAS VAUGHAN, OF HERGEST, ESQ., AND ELLEN GETHEN, HIS WIFE.

Archæologia Cambrensis, .

FOURTH SERIES.—No. V.

JANUARY, 1871.

CELTIC SPOONS.

(Reprinted, by permission, from the *Journal of the Archæological Institute*.)

WHILST excavations, lately made in Rome and its neighbourhood, have brought to light spoons that have been lying buried, perhaps a thousand years, every now and then, very recently, odd chances have been finding for us in these islands other spoons of an older age, and fashioned after quite another form. In the recent number of the *Bullettino di Archeologia Cristiana* for November and December, A.D. 1868, its far-famed editor (an honorary member of our Institute) has sent forth, drawn up in his accustomed lucid and learned manner, an article entitled “Cucchiari d'argento adorni di simboli e nomi Cristiani”; and along with it a plate on which are shown, figured in beautiful metalised colouring, several of them. In this paper the Cav. Giovanni de Rossi tells us that, besides other silver spoons which have been found at Porto (on the banks of the Tiber, near Ostia), nine others of the same metal have come to light during the last year (1868) in places about Rome. These he deems to be of the fifth century. The bowls are narrow, and drop about a quarter of an inch below the handle, which is long, and tapers to almost a point: in fact, excepting the midriff in the bowls, they are quite like our precious coronation-spoon spoken of at the end of this memoir.

One of our Vice-Presidents, Mr. Albert Way, whom

we all so highly esteem, and to whose untiring zeal the cause of British archæology is so much beholden, has, with his usual judicious industry, brought together, figured and illustrated in the present volume of our Journal, not a few like appliances, though made after a type altogether different from the old Roman fashion.

Those wide but shallow Late Celtic spoons of bronze, with handles of the very shortest kind, and in shape quite like those horn-scoops now used for household purposes, must have for us a deep historic value, thinking, as we do, that they speak of two curious facts among the manners of the Celtic tribes who once lived in these islands. From the first of these two facts we learn the sort of food which was so common among them, as to be deemed by continental strangers to form the national dish of the Britons, the Scotch, and Irish Celts.

A strong proof of this may be obtained where we least of all might have thought to look for it. That learned father of the Latin part of the Church, St. Jerom, was sometimes wont to let off a spirt of wit at his literary antagonist.

During the early years of the fifth century, among the followers of our British philosopher, Morgan, who changed his Celtic name into its Greek equivalent, Pelagius, there was a certain Celestius, by birth an Irishman,—one of a hot and hasty temper. Perhaps it may be needful here to say that of old, "Scotus" and "Scotia" were the then respective appellations for Irishmen and Ireland. While roaming over Christendom this noisy Celt busied himself in spreading the heretical opinions of his more wary teacher, Pelagius; in upholding which he ran foul against St. Jerom, whose strong and unanswerable arguments against Pelagianism he seemed not to understand. To account for this dunder-headedness shown by Celestius in this controversy, the learned Doctor of the Church tells him that he crams himself overmuch with Irish porridge,—"*Nec intelligit (Celestius) Scotorum pultribus prægravatus*" (S. Hiero-

nimus in Prophetam Hieremiam). Now, reader, just shadow forth to yourself this same Celestius and some friends seated at some meal, with, in their midst, an earthenware pot having four handles, so that it could be easily drawn to his own side by any individual guest, (a pot, in fact, like the one found on Portland Isle, and lately figured in this Journal, vol. xxv, p. 50 *ante*), and you will see at once that while these spoons, by their shallow wideness, answered their every meal's purpose of cooling, at the will of him who had to sip from out of it, the portion he had ladled for himself from the seething mass, they at the same moment show us a passage of the every-day life of the Celts, whether living here in Ireland or on the western shores of Gaul.

Now for the second, and, as I look upon it, far more curious and important fact shown by these old spoons. They almost always occur in pairs, and are occasionally found at springs of water or by some streamlet. Besides this circumstance, one, and only one, of the two spoons has bored through it a hole invariably in the same spot, just below the lip, and about midway on its left hand side; or, if I may be allowed to say so, presuming the holder of this spoon to stand looking to the north, this hole is found at its south quarter.

That such spoons could never have served, either in the Latin or any of the oriental liturgies, for the distribution to the laity of the Holy Eucharist, is to my mind quite certain. All over the Church, up to about the tenth century, the people drank out of one of these so-called ministerial two-handled chalices (a glorious one of which, beautifully enamelled, has just been found in Ireland), as may be seen well shown upon that fine Greek embroidery upon the imperial dalmatic sent to the Roman Pontiff from Constantinople, and now kept in St. Peter's at the Vatican. About the tenth century it would seem that the use of the long-handled spoon or *labida* was introduced among the Greeks; but in these western parts, for partaking of the chalice, were used gold, silver, or ivory reeds, about which I have

spoken in the *Church of our Fathers* (t. i, pp. 161, etc.). For Eucharistic purposes, never at any time, in the Liturgy of this country, was employed any spoon but a very small one with a deep bowl, just like our present salt-spoons, for spilling two or three drops of water, before consecration, into the chalice,—a ritual practice yet followed by some among us in this country. The *labida* of the Greek liturgy is long in its handle as well as narrow in its bowl, so that it and its contents can be taken into the mouth with the utmost ease. The Celtic spoons are much too broad for the purpose. In no part of the Church would an appliance have been allowed in the service of distributing the Holy Eucharist, through which, as through that hole in one of the spoons, the merest atom of the sacred species might by any possibility have fallen on the ground. That same opening, moreover, instead of a help, would have become a hindrance to the ready drainage of the spoon before putting it by after service.

That these specimens of Celtic handicraft were, at one period or another, set aside by some of that people for the especial service of the Christian Church in some of her rites, seems beyond a doubt, from finding upon them, after they had been cast, certain emblems of Christianity scratched roughly. In the bowl of one we see the sign of the cross; upon the handle of another three circles, the symbol of three distinct persons in the one same Godhead.

What was, then, the use meant for them? Was it liturgical? If so, to what rite were they appropriated? I answer, for giving the sacrament of baptism. One for holding the oil of the catechumens; the second, the one with the hole for pouring out the oil of chrism, or, as we used to call it, "cream." In support of this opinion I wish to lay a heavy stress upon some facts belonging to these spoons. They are sometimes found close by some running water, or at a well, in couples, and with a hole pierced at a particular place in one, and only one, of the pair.

Even to this day the rites for baptism have much of symbolism: in the first ages of the Church they had much more about them. But first of all I must bring to the reader's mind a few passages in Holy Writ. While on their road from Egypt to the Land of Promise, the Israelites wandered forty years through the wilderness, which fact they were afterwards told to keep in remembrance by yearly holding the Feast of Tabernacles. In the new Law our Lord was baptised by John in Jordan's waters running through a desert. At the beginning of Christianity the Church never gave baptism to anybody, except in danger of death, but at the end of the Lenten forty days' fast, during which the catechumens had undergone instruction,—on Easter morning at day-dawn, and at Witsuntide.¹ Now see how the living waters, flowing through the wilderness of fields and tabernacles in deserts were shown forth by the ceremonials followed among the Celts at the Easter-tide baptism. By our own Bede, who copies the whole passage from an older writer, Constantius, in his Life of St. Germanus, whom the Celts called Garmon, we are told, while reciting what preceded the celebrated Alleluatic victory won by the Celts, probably at Mold in Flintshire, led on by this same Gaulish bishop against the invading Saxons and Picts,—“Aderant etiam Quadragessimæ venerabiles dies, quos religiosiores reddebat præsentia sacerdotum, in tantum, ut quotidianis prædicationibus instituti certatim populi ad gratiam baptismatis convolarent; nam maxima exercitus multitudo undam lavacri salutaris expetiit, et ecclesia ad diem resurrectionis Dominicæ frondibus contexta componitur atque in expeditione campestri instar civitatis aptatur.”²

This preference among the Celts for “living water” in

¹ “Whitsunday” is a most erroneous way of spelling. The reason given, that on Pentecost the Church's colour is white, is perfectly wrong. It is red or fire-colour, not white. The root of the word is *wit*, or understanding. In the *Promptorium Parvulorum* it is written “Whysson-tyde.”

² *Hist. Ecc.*, lib. i, c. xx, ed. Stevenson, p. 44.

the administration of baptism is further shown in a passage from the *Life of St. Columba*, written by the Irish Adamnan: "Cum Sanctus in sua conversaretur peregrinatione, infans ei per parentes ad baptizandum offertur iter agenti; et quia in vicinis aqua non inveni-ebatur locis, Sanctus, ad proximam declinans rupem, flexis genibus paulisper oravit, et post orationem surgens, ejusdem rupis frontem benedixit, de qua consequenter aqua abundanter ebulliens fluxit; in qua continuo infantem baptizavit."¹ Such passages show us that whenever they could, the Celts in these islands used, instead of the still, or, so to say, dead water kept about the house for ordinary purposes, the living waters of a stream or a spring for baptism. Hence these baptismal spoons are sometimes found in rivers or at springs, or by the side of some well-spring, where they had been dropped and lost, perhaps even left on purpose, under the guardianship of religion.

As now, so then, two distinct anointings, each with a particular oil, took place at baptism: the first with olive oil, on the breast and between the shoulders, in the form of a cross; rubbed there by the right hand thumb that had been dipped in the consecrated oil held in that spoon without a hole, while yet standing in the water under which the catechumen had been three times plunged. The second and principal anointing was given to this neophyte within the tabernacle, woven for the ceremony, of fresh and budding boughs. The oil here used was olive, but plentifully mingled with the costly and sweet-smelling balsam or balm of Gilead. Among the Celtic people this second oil was not, like the first, merely rubbed as now, but actually poured out upon the crown of the head, where it was made to trickle in the shape of a cross. To do this well and accurately, so as not to spill it where it ought not to fall, the second or pierced spoon was employed. Holding this in his right hand, the celebrant let flow slowly through the small hole little drops of the chrism, so

¹ *Vita S. Columbæ*, ed. W. Reeves, p. 118.

that it might take the shape of a cross upon the neophyte's head; and while this anointing was meant to set forth the teaching of St. John (I Epist. c. ii, v. 20), it took for itself the word *χρῖσμα*, used by the apostle. The very earliest hitherto known forms for baptism are those that were used in Gaul, to whose people our Celts were alike in their heathen as well as afterwards their Christian belief and ceremonial. Now in those "Ordines," as they were called, the rubric directs this *chrism* to be poured out precisely after the same way in which the same *chrism* is directed by a rubric in the sacramentary of St. Gregory the Great, to be poured out upon the water in the font, as it is hallowed for baptism, on Holy Saturday: "Inde accipiens vas aureum cum chrismate, fundit chrisma in fonte."¹ And in our own Anglo-Saxon service for the coronation of a king, at which the bishop poured out from a horn the oil upon the prince's head: "Hic verget oleum cum cornu super capud ipsius";² and not to be, as at present, rubbed, but poured out upon the head, as we see from the words "infusio" in the old Gallican form given in the codex edited by Mabillon (*Liturgia Gallicana*, p. 364); and "suffundis" in a codex published by the same great Benedictine monk (p. 325, *Museum Italicum*, t. i). Though upheld by no internal authority, but following an idea of his own, Mabillon chose to call this missal the "Sacramentarium Gallicanum," I think I could show, were this the place, that the venerable codex found at Bobbio, in the ancient Lombardy, is one of the very missals brought with him by the Irish Columbanus from Ireland itself to Bobbio, which monastery that great saint founded; or at least is the copy of such a liturgical codex, and therefore ought to be designated, not "Sacramentarium Gallicanum," but "Hibernicanum." At all events this "infusion" or "suffusion" of the *chrism*, which was performed with the perforated spoon, is remarkably

¹ *Sancti Gregorii Liber Sacramentorum*, ed. Menardo, p. 75. Parisiis, A.D. 1642.

² Egbert's *Pontifical*, p. 101.

illustrated by a passage in the Life of the far-famed St. Brigid of Kildare, in which her biographer (very likely St. Ultan, A.D. 656) tells us: "Magus dormiens vidit duos clericos vestibibus albis indutos effundere oleum super caput puellæ, ordinem baptismi complentes consueto more. Unus autem ex illis dixit: Hanc virginem vocate Brigidam."¹ The importance given among Celts to this unction, whether at baptism or confirmation, may be furthermore seen in the words of St. Patrick in his letter to the British prince, Coroticus, to whom that apostle of the Irish says, while upbraiding his cruelty, "Postera die qua chrismati neophyti in veste candida," etc.²

From whatever side, whether domestic or ritual, we look at them, these spoons are highly curious and valuable. Whatever be the real age of the objects before us,—they may be very old, and in after Christian days set apart for holy use, and therefore marked with the sign of the cross,—no doubt in them we behold the shape after which the oldest Celts fashioned this article of household furniture, and in Christian times for ritual requirements. The cross on them would take them back to the end of the third or beginning of the fourth century; but from the three little circles within a larger circle occurring on the handle in one of them, we may safely lean to the opinion that they may be of the end of the fifth century, when Pelagianism had been condemned by the Church throughout Christendom, and put to flight in these islands by the two visits here of St. Germanus. The great atonement for original sin, and all other sin, made by our Lord at Calvary is set forth by the figure of the cross; the necessity of baptism for new-born infants and all others, is symbolised by those three circles all within a larger one, as the form of that sacrament then was as it now is,—“In the name of the Father, and of the Son, and of the Holy

¹ *Vita S. Brigidæ*, apud *Acta SS.*, ed. Bolland., Februarii, t. i, p. 119.

² *S. Patricii Epist. ad Coroticum*, *Acta SS.*, ed. Bolland., t. ii, Martii, p. 538.

Ghost,"—doctrines which were, by implication, denied by the heresy of Pelagius.

Here starts up before us a very curious, and, to all here in England, important question, which now asks, as it has been asking for itself an answer these thousand years and more, What was the mode of administering baptism among the Britons?

At the celebrated meeting between St. Austin, the first archbishop of Canterbury, and the seven bishops and several monks from Bangor, with Dinorth at their head, whose supposititious speech (a glaring forgery, coined not more than three centuries ago) may be seen in the Cottonian MS., Claudius, A, viii, p. 76, and is published by Spelman and by Wilkins, that apostle of our Anglo-Saxon forefathers thus addressed the British clergy: "Quia in multis quidem nostræ consuetudini, imo universalis ecclesiæ, contraria geritis; et tamen si in tribus his mihi obtemperare vultis, ut pascha suo tempore celebretis; ut ministerium baptizandi, quo Deo renascimur, juxta morem sanctæ Romanæ et apostolicæ ecclesiæ compleatis; ut genti Anglorum una nobiscum verbum Domini prædicetis; cetera quæ agitis, quamvis moribus nostris contraria, æquanimiter cuncta tolerabimus." "For as much as in many things you act against our custom, nay, against the custom of the universal Church, yet this notwithstanding, if you will yield to me on these three points,—to keep Easter Day at the proper time; to follow the rite of baptism, through which we are all re-born in God, according to the manner of the Roman and apostolic Church; and to preach, along with us, God's word to the Anglo-Saxons, we will quietly bear with everything else, however contrary to our manners." (Beda, *Hist. Eccles.*, l. ii, c. ii.) This divergency among these Celts, in the administration of baptism from the Roman form, must have been marked. What was it? Immediately after baptism, and as an ending to that rite, the feet of the neophyte were washed by the Celtic celebrant while he said a certain form of prayer. At Milan, in the days of St. Ambrose,

in some parts of Spain and of Gaul, as also among the Celtic Christians, everywhere this ceremony of washing the feet of the recently baptized was followed. The Council of Elvira (Illiberis), A.D. 301, in its forty-eighth canon, enacted that the feet of the recently baptized should not be washed by the bishop, but by some cleric, "Placuit...neque pedes eorum (qui baptizantur) lavandi sunt a sacerdotibus, sed clericis." In his work, *De Mysteriis*, c. 6, St. Ambrose expressly tells us that at Milan this washing of feet at the end of baptism was observed; and in another book, which, if not from the pen of that illustrious saint, is from that of a writer of his time, and who describes the use of the Church at Milan, it is thus spoken of: "Ascendisti de fonte; quid secutum est? Audisti lectionem: succinctus est summus sacerdos: pedes tibi lavit."¹ As applicable to our present inquiry, there is an important observation by the same writer, given in the words following: "Non ignoramus quod ecclesia Romana hanc consuetudinem non habeat, cujus typum in omnibus sequimur et formam. Hanc tamen consuetudinem non habet ut lavit. Vide ergo ne forte propter multitudinem declinarit. Sunt tamen qui dicant et excusare conentur, quia hoc non in mysterio faciendum est non in baptismo, non in regeneratione, sed quasi hospiti pedes lavandi sunt." By the form in use among the old Gauls we find that the feet of the newly baptized were washed, as may be seen in the two missals edited by Mabillon in his *Liturgica Gallicana*, where, at p. 249, we find this rubric and prayer, "*Dum pedes ejus lavas, dicis, Ego tibi lavo pedes. Sicut Dominus noster Jesu Christus fecit discipulis suis, tu facias hospitibus et peregrinis, ut habeas vitam æternam.*" And again, at p. 364, "*ad pedes lavandos,*" after baptism, a prayer in almost the self-same words is given to be said. Stronger still, for my opinion, is the testimony of that remarkable missal, which, if not the original, is an early copy of an Irish missal used by St. Columbanus and his Irish monks while in Burgundy, and carried thence

¹ *Ambrosius de Sacramentis*, l. iii, c. i.

along with them to Bobbio. In this liturgical codex, after the suffusion of the chrism on the newly baptized individual, and clothing him in the white garment, we have this rubric, "Collectio ad pedes lavandos," followed by this prayer: "Ego tibi lavo pedes, sicut Dominus noster Jesus Christus fecit discipulis suis, ita tu facias hospitibus et peregrinis. Dominus noster Jesus Christus de linteo quo erat præcintus, tersit pedes discipulorum suorum; et (quod ?) ego facio tibi, tu facies peregrinis, hospitibus, et pauperibus."¹

By these liturgical authorities it is shown that in all those countries where any of the Celtic people ever held a sway, this ceremony of feet washing at baptism, when they became Christians, always took place, up to a late period, whether in Celtiberia or Northern Spain, at Milan, or through Lombardy (for at one time the river Rubicon was the boundary between Gaul and Italy), over the whole of Gaul, in England and Ireland. The words of a North Italian writer, which we have just now given, tell clearly that in the fourth century the Roman Church did not use the rite, at baptism, of washing feet; while in Celtiberia itself an early Council had, as was just now shown, forbidden it to be done by bishops, then the ordinary administrators of this sacrament, but by some cleric.

Let us now look homeward, and try to find out what the Christian Celts (the Scoti, or Irish, and the Britons) have left to tell how they, in their day, did in this matter. An ancient writer, likely at the end of the seventh century, drew up a catalogue, first printed by Ussher,² of Irish saints, whom that old Celt distributes into three classes, the first of which begins with St. Patrick, and ends with the reign of a King Tuathal, about A.D. 542. Of this class, we are told, all were bishops; and some were Romans, some Franks, some Britons, some Irish; and they had one mass, one celebration,—“unam missam, unam celebrationem”; or, as

¹ Ed. Mabillon, apud *Museum Italicum*, t. i, p. 325.

² Britt. *Ecc. Antiquitates*, p. 473. Londini, 1687.

we should now say, one Use. The second class comprehends those three hundred worthies who lived in Ireland between A.D. 542 and 598; and of them it is recorded that they celebrated divers masses or uses; that from David, the bishop, and from Gildas and Docus, the Britons, they received a mass or use, "*diversas missas celebrabant...a Davide episcopo et Gilla et Doco Britonibus, Missam acceperunt.*" Further on Ussher himself says: "*Secundi ordinis Sancti ritum celebrandi missam a sanctis viris de Britannia, sc. a sancto David et a sancto Gilda et sancto Doco, in catalogo nostro legimus.*"²

In this catalogue, and next to his dear friend Columba, we find Caineus, or St. Kenny, placed. In the life of this saint given to the world A.D. 1853, by the late Marquis of Ormonde, we read:—"Cum Sanctus Kannechus crevisset et perfectus esset sensibus voluit sapientiam legere et religionem discere. Perrexit trans mare in Britanniam ad virum sapientem et religiosissimum Doc legitque apud illum sedule et mores bonos didiscit. . . . Quadam autem die cum Sanctus Kannechus sedens scriberet, audivit sonum tintinnabuli," etc., cap. iv, p. 2. Another little incident in this saint's life tells how, in after years, his journeys hither were very frequent. His friend, St. Brandan, for the purpose of making for the altar a chalice, had brought together some artificers; but, before their work was quite done, they found they had not gold enough; knowing, however, that St. Kenny used to go often to Britain, St. Brandan went and called upon him to borrow more:—"Sanctus Brandanus habens secum artifices facientes calicem altaris, aurum sufficientem non habuit ad illam fabricam. Tunc ministri dixerunt ei vade ad Kannechum forsitan aurum cum eo invenies quia frequenter in Britanniam vadit," *ib.*, cap. xlix, p. 30. Such evidences afforded, not by British, but by Irish witnesses, of the good neighbourhood, the kindly fellowship, the warm and frequent intercommunion kept up between the Churchmen in both the islands all through the

¹ *Britt. Ecc. Antiq.*, p. 474.

² *Ibid.*, p. 493.

sixth century and later, would lead us to think, had we not been positively told, that the Church in Ireland made its liturgy, its Use, in fact, to be the same in belief and ritual with that followed in this our island; if, then, we can only find out what was the form of baptism among the Irish in the sixth century, we may rest assured that in such a ritual we behold the practice of the British Church, too, at such a period.

Just as these pages were being drawn up for the press, I was favoured by the Earl of Ashburnham with a sight of his very precious, nay, unique, Irish Sacramentarium,—a missal, and an order of baptism,—once in the library at Stowe, and which his lordship courteously brought up to London on purpose for my inspection. Any one fond of archæology, and in a more especial manner of liturgical studies, will at once understand what must have been my feelings the while I handled and pored over so venerable a book of Christian Celtic rites, the vellum leaves of which were almost black in places, from having beheld about thirteen ages roll over them; as this Codex had been, to my thinking, written out at the end of the sixth or the beginning of the seventh century. The shape of the letters, the whole manner of writing throughout this *Ordo Baptismi* seem to be of the period above given; spaces are all along left open for rubrics, but they are not everywhere put in; and when they do come, are not in red but black ink, and are written smaller than the text, which, like those rubrics themselves, is always in Latin. A dwarf quarto in size, its vellum leaves are of a strong but not thickest kind.

This Order of Baptism begins with the prayer following:—*Domine Pater omnipotens aeternae Deus, expelle diabolum...ab homine isto de capite, de cappellis, de cervice, de cerebro, de fronte, de oculis, de auribus, de naribus,*" etc. Then comes the exorcism of the salt:—*Creatura Salis...in nomine Trinitatis,*" etc.; after applying which the priest asks:—*Abrenuncias Satanae?*" and immediately follows the ceremonial opening of the

ears, or as it is written here:—"Efeta, quod + (est) aphertio, in nomine Patris, et Filii, et Spiritus sancti;" and from this passage in the prayer, "quem liberasti de errore gentilium," it would seem that, at the period when this Order of Baptism was in use, many of the Irish people were still heathens and unbelievers. Following after this, we have the first more solemn anointing, which, not as now, was then, at least among the Irish and Britons, given with the two separate oils—chrism being one—as the rubric says thus: "Hūc usque catachominus inceptit oleari oleo de crismate in pectus et inter scabulas (scapulas) antequam baptizaretur: deinde letania circa fontem canitur; deinde benedictio fontis; deinde ii, Salmi, Sitivit anima mea, etc. Deinde benedictio completa mittit sacerdos cresmaria in modum crucis in fontem et quique voluerit in...vasculum aqua benedictionis ad domus consecrandus et populus aspergitur aqua benedicta." This blessing of the font is worded very much after the manner laid down by the Latin Church: "Exorciso te creatura aquæ," etc., as may be seen in the old Salisbury Manual, as well as in the Ordo Ministrandi Sacramenta in actual use.

Just before the baptism itself, the Catechism, or questions asked upon articles of faith, is set forth; and from the rubric here we find that the celebrant went down into the font along with the person or persons about to be baptized,—"*descendit in fontem.*"

This being done, and baptism given, the rubric says: "*Oleatur cresmate in cerebrum in fronte, et dat vestem candidum diaconus super capite et fronte et dicitur presbitero, Domine Sancte Omnipotens, Domine noster Jesu Xpe qui te regeneravit ex aqua et Spiritu Sancto. Quique tibi dedit remissionem omnium peccatorum, Ipse te lineat crismate salutis. Ungo te de oleo de crismate salutis, &c., et dat vestem candidam diaconus super caput in frontem et vestitur manto candido, tegitur presbitero. Tunc lavit pedes accepto linteo. Dominus et Salvator noster Jesus Xps pridie quam pateretur accepto linteo splendido et sancto et immaculato*

precinctis lumbis suis fit (infundere ?) aquam in pelvem, lavit pedes discipulorum suorum," etc.

Whenever an old Irish codex of Holy Writ, or on the Liturgy, had been written out by, or had ever belonged to, any of the saints in that land, it came, as years rolled on, to be looked upon with religious veneration, and deemed a holy relic. As such it was enshrined in a costly covering made of silver, and garnished with precious stones. The *Liber Sacramentorum*, out of which is given the above order of baptism, came in time to be so esteemed; and its old and well wrought shrine is still in existence in the rich library of Ashburnham Place. It is a stout oaken box overlaid everywhere with silver plates curiously wrought, garnished with niello ornamentation, and inscribed with several names telling of the royal personages who by their munificence contributed to its adornment, or of those who lent their individual handicraft for that purpose. This curious box has been figured by the Rev. Dr. O'Connor, and a glance at his engravings will show that the older side differs from the other both in the scription, the shape of the letters, as well as in the style of its art, as widely as a gap of three centuries can mark the difference. On the older of the two sides are inscribed the names of two reputed kings of Munster, of whom one, Donnchadhu, was the son of Brian Boroimbe. On the later side we read of one Gillaruadan O'Macan, the "com-harb," that is abbot, for whom a prayer is asked because he covered this wooden box.

As we were told just now, St. Kannee, Canice, or Kenny, as he is severally called, was very fond, while here in England with St. Docus, of writing out books; and as the Irish were then in the habit of borrowing their ritual from the Britons, no doubt liturgical codices would have been the works this saint most of all transcribed, to carry home with him to Ireland; and going back thither, at last he settled down in Munster, and built a monastery at Aghaboe.¹ This saint's contempo-

¹ Ware, ed. Harris, p. 20.

rary, and living not far off, at Lorrha, as its abbot, was St. Ruadan, whose name occurs upon this silver case. May not, then, this *Ordo Baptismi* be written out by the very hand of St. Kenny himself while under Doc, and among the Britons, and have been given to his neighbour, St. Ruadan? Or may it not be a copy written out by that abbot of Lorrha from a copy lent him from Aghaboe? Be this as it may, the form of baptism just set forth comes from a codex written out while St. Gregory the Great, who died A.D. 604, was Pope, and St. Austin, the first Archbishop of Canterbury, was striving to bring the Anglo-Saxons to a belief in Christianity.

Now let us lay side by side the two forms for this sacrament,—the one in use among all the Christian Celts; the other, which we see in the *Gregorii Papæ Liber Sacramentorum*, p. 71, edited by Menard, and in use, not only at Rome, but throughout the remainder of Christendom. While, then, reading these two rituals, we shall behold that the only differences between both are, first, a slight variation in one ceremony,—the pouring out, instead of rubbing on the head, the oil of chrism, and letting it flow down on the forehead; the second, another superadded rite, the ceremonious washing of the neophyte's feet at the end of baptism. Agreeing, then, in every particular besides, these could have been the only two things objected to by St. Austin while he beseeched the British bishops and clergy to do away with the difference between his and their mode in the administration of baptism. That St. Austin was quite warranted in making such a request to the Britons, is clear on several accounts.

To the eyes of not a few it might have easily looked as if this feet-washing had been meant by the Church to teach the faithful to believe that such a remarkable ceremony was an integral and so essential an element in the outward sign, that without it the inward grace, the cleansing of the soul from all sin, was not efficaciously wrought by baptism. To try and get this

stumbling-block to true belief out of the way, was only the bounden duty of any bishop; and so clear was such an obligation, that not long after, the Celtic nations everywhere let this ceremony at the end of baptism drop quite out of their several rituals.

For a like cause, the pouring out through that small hole in one of the spoons of the chrism, on the head, must, it is likely, have been given up, especially since in the Irish *Ordo Baptismi*, belonging to the Earl of Ashburnham, as well as in the *Sacramentarium* which, as we said just now, we take to be a copy of the old Irish Missal, the rubric says, "*Suffundis chrisma in fronte ejus*," etc.,¹ and thus not unlikely to mislead some people into the idea that it might include the administration of quite another sacrament—that of Confirmation—at which the bishop makes, and with the same oil of chrism, upon the forehead of the individual confirmed, a sign of the cross.

What, then, was the difference in the administration of baptism, between the old Britons and the Roman missionaries? Like other Celtic tribes, the Britons always washed the feet of the newly baptised, making that ceremony a part of that sacrament of regeneration; and, secondly, poured out the chrism upon the forehead, as well as the head, instead of touching with it the head only of the neophyte: the Romans never washed the feet, nor poured out the chrism, but merely rubbed with it, under the sign of the cross, the head.

The washing of feet, yet kept up as one among the ceremonies peculiar to Holy Week, and in many lands done to the poor, no less by kings and queens and the nobility than by all ranks of the ecclesiastics, had, from what we read (John xiii), been taught as a token of brotherly love and lowliness to his disciples for them to do, by our Lord himself, who, however, did not link such an observance, even in the very remotest degree, with the administration of baptism.

¹ Ed. Mabillon, *Museum Italicum*, t. i, p. 325.

That celebrated Gaulish prelate, St. Cæsarius, archbishop of Arles, who died A.D. 542, is the last who speaks of this feet-washing as a baptismal rite, in his sermon thus:—"Hoc itaque admones, Fratres dilectissimi, ut quotiens Paschalis sollemnitatis venit quicumque viri, quæcumque mulieres de sacro fonte filios spiritualiter exceperunt, cognoscant se pro ipsis fidejussores apud Deum extitisse, et ideo semper illis sollicitudinem veræ caritatis impendant. Admoneant ut auguria non observent, phylacteria vel characteres diabolicos nec sibi nec suis aliquando suspendant, præcantatores vel ministros diaboli fugiant, fidem catholicam teneant, ad ecclesiam frequentius currant...peregrinos excipiant et, secundum quod ipsis in baptismo dictum est, hospitum pedes lavant," etc.¹

This ancient baptismal ceremony in use among the olden Christian Celts would seem to have left a deep impression upon the Celtic mind long after that part of the rite had been abrogated. Of this fact we have a highly curious illustration in the life of our countryman, St. Cuthberht, when but a young monk he had been appointed in his monastery to the office of receiving guests. In that capacity, while one morning affording the hospitality of the house to a wayfarer, this saint not only washed the young man's feet, but, to warm them, with his hands put them in his bosom, in true Celtic manner, like some foot-holder to a Cambrian king who always kept at court such an official (*Welsh Laws*, t. i, pp. 63, 351):—"Exiens enim primo mane...ad hospitum cellulam invenit inibi quendam sedentem juvenem quem solito mox humanitatis more suscepit. Nam lavandis manibus aquam dedit, pedes ipse abluit, linteo extersit, fovendos humiliter manibus suo in sinu composuit," etc.² An earlier example still is furnished by the Irish St. Columba, of whom Adam-

¹ Appendicis Sermo clxviii, opp. S. Augustini opera et studio Monach. O. S. B., S. Mauri, Parisiis, 1683, t. v, p. 293, n. 3. See also Sermo cclvii, p. 421, n. 2, ib.

² Vita auctore Ven. Bedæ, op. Hist., t. ii, p. 62, ed. Stevenson.

nan, in his life of that abbot, tells us:—"Sedens in domo sanctus et fratribus præcipiens dixit, præparate ocius hospitium aquamque ad lavandos hospitum pedes exhaurite."¹

Before ending such a subject as the present, we must not forget to tell the reader that still to be found among our English regalia is a splendid coronation spoon. This ritual appliance is not only one of the oldest pieces of plate known to be now in being anywhere, and wrought in the twelfth century by English hands too, but as beautiful and symbolic as craftsmanship could make it. Its rather narrow bowl is, by a ridge running all along the middle, divided into two channels, as if fashioned on purpose to hold two distinct liquids or oils quite apart. Over this inside portion of the bowl are gracefully trailed leaf-bearing boughs of trees, done by a graving tool. Its long and tapering handle is most artistically wrought and full of symbolism. Four small pearls stud it where it springs from the bowl, telling of the man in the Gospel who, when he had found one pearl of great price, went his way and sold all that he had and bought it. Above and below is a small patch of green enamel—Hope's colour of regenerated man—speaking of his longings for Heaven, which is put before our eyes by that long streak of celestial blue enamel, reaching the jewel at the upper end. This highly curious spoon is well figured by Shaw in his *Dresses and Decorations of the Middle Ages*. Franchi, of Clerkenwell, has cleverly electrotyped it.

By the Roman Pontifical only one oil, the Oleum Catechumenorum, is directed to be used in the coronation service: according to the old English ritual, two oils, the Oleum Catechumenorum and the Chrisma are required, as we find in the *Exeter Pontifical*, p. 143, ed. Barnes; and more at length in the *Device for the Coronation of King Henry VII.*, among the Rutland Papers, edited by Jerden for the Camden Society, pp. 16, 17.

¹ Vita S. Columbæ auct. Adamnano, ed. Reeves, c. iv, p. 27.

To our thinking this same spoon in olden times, and while the ancient use of Salisbury was followed, was employed at royal baptisms, as well as at the coronations of our kings and queens.

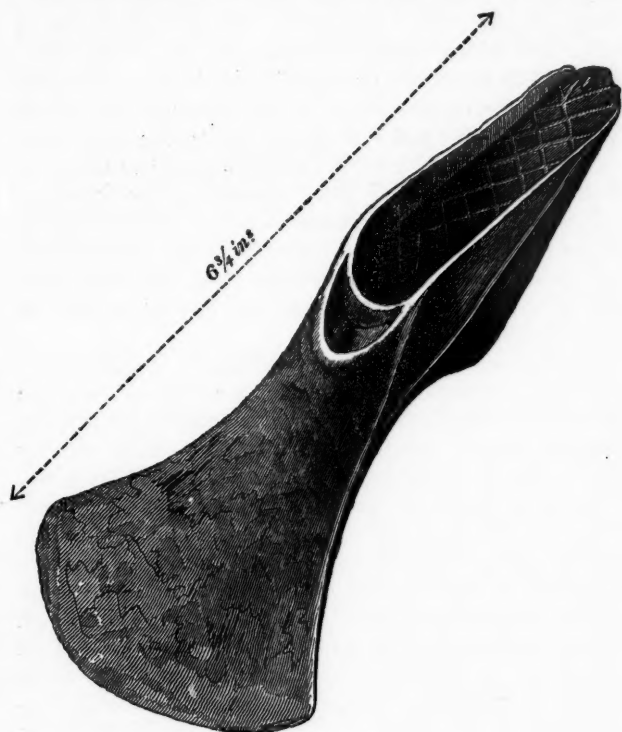
It is, then, a matter of no small interest to find that a liturgical appliance in the shape of a spoon should be now, as it was so many ages gone by, employed in this land for holding the oils blessed then, as now, after a solemn manner by the Church for her various and sacred administrations. More interesting still is it to find that from a few seemingly worthless old Celtic spoons may be drawn a ray of light to shine upon a hitherto dark spot in our national annals, the elucidation of which is and ever must be one of the purposes of our Institute. Archæology and history are twin sisters, and they cannot live nor thrive apart from one another.

D. ROCK.

ORNAMENTED CELT.

THE accompanying engraving is from a drawing of Mr. J. T. Blight, F.S.A., taken during the Meeting at Machynleth, from this singular celt, which was exhibited with another, not ornamented, and of no particular interest, by J. Pughe, Esq., of Aberdovey. It was found, about twenty years ago, in cutting turf at Monach-ty-gwyn, and fortunately presented by the finder to the late Dr. R. Pughe of Aberdovey, the father of the present owner of it. It is in an unusually perfect condition,—a circumstance which may be accounted for by its being buried in the turbary whence it was extracted. The character of the implement is that of an ordinary paalstab, a variety of celt considered to be somewhat earlier than those called socketed, and in which the wooden handle was inserted; while in the paalstab the reverse was the case, the tang or end of it being enclosed in the wooden handle. Hence the singularity of finding an ornamental pattern on the part so

enclosed, as it was thus effectually concealed from sight; for that it was intended to give a more secure hold to the wooden encasing does not seem probable for two reasons, first, that this object could have been effected much better by a more simple arrangement; and



secondly, both sides would have been similarly treated, whereas the ornament occurs only on one side. A satisfactory explanation, therefore, of this exceptional case still remains a *desiderandum*. Ornamented celts are by no means uncommon, in the case of the later and socketed celts; but ornamented paalstabs are rare,

except perhaps in Ireland. But then such ornamentation is of a very different character, and differently executed; for the figures, consisting generally of combinations of zigzag and chevron, have been worked after the casting by punches or graving or other tools; whereas in the socketed celts the ornaments are cast, and are of a distinct character, mostly consisting of parallel ribs which are sometimes surmounted by little round objects or knobs, or such knobs in rows without any appendage, or sometimes a slight projecting thread running round the faces of the weapon; the neck also of such celts has frequently a moulding of the common rope-pattern, or parallel lines, imitating, as it were, the sinews or thongs which had been originally used in securing the implement more firmly to the shaft. Nothing, in fact, can be more distinct than the cast ornaments of the later, and the punched or graven ones of the earlier kinds of celt.

The ornament, however, now before us is unlike any found on either class of celt,—at least as far as has come under our observation. It, however, occurs frequently on ancient pottery, British and Gaulish; and is exactly similar to that of a fragment from Castel Coz in Brittany, and which is figured in the last number of the Journal. We have, indeed, on certain gold personal ornaments found in Ireland and elsewhere, an elongated lozenge pattern not unlike that which occurs also on the stone hammer found near Corwen, and now in the Edinburgh Museum, and which has been described and figured in the third series of this Journal and elsewhere; but there is still a marked difference between such and this pattern of the Clynnog celt. At any rate it will be generally allowed to be originally a Celtic ornamental decoration which from its simplicity might have been common to other races, and continued in fashion until late time, and if so, it may assist in showing that such implements were of Celtic, not Roman origin and manufacture, as some authorities of the present day have suggested. The length of this curious specimen is nearly seven inches,

wanting only a quarter of one, and appears to be the ordinary length of paalstabs. The hollow above the stop-ridge is to be noticed as not common, as well as the fact that the side-loops are wanting, which would show that this addition to the celt had not yet been developed. The narrow, projecting line caused by the escape of the metal in the casting, and which is removed by filing or other means in the complete weapon, has been left in this case. It is, however, so free from the ordinary rough state in which these implements came from the mould, that it may have, after a little rubbing down, been left, perhaps as a kind of finish.

If a national museum of Welsh antiquities should ever be established in the Principality, it is to be hoped that this singular specimen from Carnarvonshire may find its way thither.

E. L. BARNWELL.

ON THE FAMILY OF VAUGHAN OF HERGEST.

ALTHOUGH an account of this branch of the Vaughan family is given in Parry's *History of Kington*, and a description of the tomb erected in memory of Thomas Vaughan of Hergest, and his wife, appeared in an early number of the *Arch. Camb.* (vol. iii, p. 61, First Series), there still appears to be room for a more accurate account of the family, and of the remains of their ancient residence, with the aid of illustrations.

Sir Roger Vaughan of Bredwardine, whose numerous descendants are recorded in Jones' *History of Brecknockshire*, married Gladws, daughter of Sir David Gam, who formed one of the retinue of King Henry V in his expedition to France, and was killed at the battle of Agincourt. There appears to be some ground for the tradition that Sir Roger was also present at the battle, and that he and his father-in-law were knighted, when they were dying, by the king. Sir Roger's name does

not occur on the roll; but Sir Harris Nicolas remarks that the names of many, who are known from other sources to have been present, are not recorded on the roll, part only of which is supposed to exist.

Sir Roger had by Gladws, Walter, his eldest son, who is mentioned among the gentry of Herefordshire in the return of the commissioners, 12 Henry VI;¹ 2, Thomas, generally styled Thomas ap Rosser Vychan, or "Vighann," as the clerk of court wrote the addition in the rolls of the manor; 3, Sir Roger Vaughan of Tretower, Knight.

On the death of her husband, Gladws married Sir William ap Thomas, and by him became the mother of William Herbert, Earl of Pembroke.

Thomas, the second son of Sir Roger, settled at Hergest Court, in the manor of Huntington, and was probably owner of the adjoining farms of Bredward, Chickward, and Tuthill, with the mill and meadows by the side of Arrow, extending from Hergest Mill to Kington, which now form the Hergest estate. There is no record in the rolls of the manor (*temp.* Edward III, Henry IV, and Henry V) who was the previous possessor, or how the Vaughans acquired this property. He was Constable of the Castle of Huntington, and a tenant of the manor, of which Humphrey Stafford, Duke of Buckingham, then was lord. His feudal ties and near relationship to the Earl of Pembroke naturally inclined him, in the struggle between the rival houses, to the house of York. Thus it was that he and his brother, Sir Roger, joined the army of ten thousand Welshmen under the command of the Earl of Pembroke, and met their death in the battle, so fatal to the Welsh, of Danesmore, near Banbury, on the 26th of July, 1469. Fortunately Ellen Gethen, his widow, of whose ferocity a terrible story is told by Williams in his *History of Radnorshire*, and repeated by Parry on the authority of "a MS. in the possession of a gentleman at Swansea

¹ Fuller's *Worthies*, Herefordshire.

some years ago," in her trouble invited Lewis Glyn Cothi to visit Hergest, and there record her husband's prowess in an elegy, which was followed by more pieces from his pen in honour of the family, afterwards copied into the *Red Book of Hergest*. Thus, making allowance for poetic licence, we arrive at a more authentic account of the family and their residence.

"His mournful lady brought him, on a Sunday, to his glazed houses," which are previously described as "timber banded houses in stone towers." Ellen Gethen soon followed her husband to the grave. A chapel was built on the south side of the fine Early English chancel of Kington Church, just at the time when the Decorated style was passing into the Perpendicular; and in it was erected an altar-tomb of alabaster which, the poet says,¹ "cost as much as a distant conquest." "There is an inscription above the head of the tomb. The two names are placed together: the name of liberal Thomas; and, without separation, the name of Ellen is there likewise. On every part are pillars of white alabaster fixed to the wall, and thereon is a man with a golden head, and a beautiful woman under a golden hillock: angels are there likewise, and one of them without an emblazoned shield...a stone altar like the full moon...a representation of a choir closing on the earl's brother." An inscription, with the arms of each member of the family in succession, painted on the wall, with the date 1745, remained, although somewhat dim and defaced, until 1842, when it was replaced by a stone slab, on which the old inscription and arms, with some addition, were cut. The inscription commences,—“This tomb was erected to the memory of Thomas Vaughan of Hergest, Esq., and Elena Gethen, his wife. He was son of Sir Roger Vaughan of Bredwardine, Knt., and died in the year 1469, aged 69 years. The said Sir Roger Vaughan married Gladus, daughter of Sir David Gam, who was

¹ The quotations are from a translation in Parry's *History of Kington*, probably contributed by Sir S. Rush Meyrick.

knighted by Henry V in Agincourt field in 1415." This was probably the inscription to which Lewis Glyn Cothi refers. Members of the family from time to time renewed and added to the descent and arms of the family, thus preserving from oblivion the names and arms of the successive owners of the estate.

Guillim¹ gives a woodcut of the arms, and says: "He beareth, *sable*, a chevron between three children couped at the shoulders *argent*, their perruques *or*, enwrapped about the necks with as many snakes proper, by the name of *Vaughan*. It hath beene reported (how truly I cannot say) that some one of the ancestors of this family was borne with a snake about his necke: a matter not impossible, but very improbable; ideo quære."

The reader is referred to the drawing of the effigies which accompanies the present paper. Sir S. Rush Meyrick, in a paragraph contributed to Parry's *History of Kington*, thus describes their condition before the figures were carefully restored by Mr. Jennings of Hereford: "The male figure wears the elegant and splendid armour so prevalent in the reign of Richard III. The coudes, or elbow-pieces, are magnificent; and the breast-plate is so divided as to show a demiplacate with a pretty scalloped edge on the waist. Four lances buckled together at the hip, cover the abdomen, and to the lowest are attached four beautiful twilles; and although the sword and the legs have been broken off, a rich transverse sword-belt and spur-leathers attest that close attention to the detail which renders these effigies so interesting. The tournament-helmet, surmounted by the crest, is underneath his head, and on his hands the tasteful gauntlets of the times. The female appears in a long robe girded round the middle, and in folds below, with a splendid headdress and necklace. Both her arms have been broken off at the elbows; but we can still behold the visage of the high and haughty lady intended to be represented." And again, in a note to Lewis Dwnn's *Heraldic Visitation*,² "He is in armour,

¹ *Display of Heraldry*, ed. 1660, p. 247.

² Vol. i, p. 134, n. 7.

without any covering on his head, which reclines on the tournament-helmet with his crest, apparently a cumbent bird, upon it. His legs have been broken off below the knees, and his sword knocked away. The style of his armour greatly resembles that of Lord Hungerford at Salisbury. His lady's arms have been destroyed from below the elbows; a lion couchant regardant is at her feet." He is represented as wearing a collar of roses, to which is attached, at the end of an elegant trefoil-pendant, a plain Latin cross. The barbarous fashion of cutting names had sadly marred the appearance of the male figure; and for this reason, probably, Mr. Jennings transposed the figures, and brought the lady forward, leaving the remains of the lion's tail where it originally was, next the wall. The restoration of the figures was confined to the insertion of new faces in both figures, the addition of a sword, the renewal of the legs of the male from the knee downwards, for which the remnant of one of the broken legs served as an authority; and the renewal of the lady's arms. In canopied, decorated recesses on the sides of the tomb are angels bearing shields once emblazoned with the arms of Vaughan, but now blank,—eight on the north side, and four at the west end.

The residence stands on elevated ground in the valley of the Arrow, and is so placed as to command an extensive view, and guard against a sudden surprise. The ground falls very abruptly from it on all sides except the west, which was probably protected by a strong wall. On the east are the remains of a dry moat, and on the north is a large pool of water which seems to have been within the line of fortification.

Alterations and removals of the buildings, from time to time, render it out of the question to arrive at any notion of the house of Thomas ap Rosser Vychan, further than that the building represented in the drawing formed part of it. The members of the Cambrian Archaeological Association, who visited the spot at the Kington Meeting in 1863, were of opinion that the upper

portion of this building was the residence of the inmates, and that the ground-floor was probably used as offices and stables. The Report of this Meeting states, "a connecting wall, now removed, ran below it (northward), forming the main outer defence; the scanty remains of which consist of a low curtain-wall with a circular bastion at each end," apparently of the same date as the building. The foundations of this wall have since been entirely removed. The building is the more deserving of notice as it is probably one of the earliest specimens of domestic architecture in the Marches of Herefordshire. In its general style the exterior presents some resemblance to Pentre Evan in Pembrokeshire.¹ The broken wall represented in the drawing connected it with a timber-framed building on the south of the court-yard, which, from the appearance of its stone chimney, appears to have been of the same date as the principal building after described; although it may have been one of the timber-banded buildings to which the poet refers, modernised in some of its details. The connecting wall, with an arched doorway in it, has been removed within the recollection of the present tenant.

The exterior of the old building is 54 feet in length by 24 ft. in breadth. The walls are of rubble stonework, 3 ft. 6 ins. thick. The conversion of the interior into cart-horse stables with a hay-loft above, and the removal and lowering of the roof, make it a difficult matter to arrive at a correct notion of the use to which this building was applied, or the apartments which it contained. The mangers and cratches on the north wall conceal much which would throw a light on the details. The arched doorway on the ground-floor is $7\frac{1}{2}$ ft. high. It was secured by a strong bolt, probably of wood, which ran back into a long groove in the wall. The same contrivance is still used as a fastening for it. The height of the apartment, from the ground to the floor above, is 8 ft. 9 ins. The floor-joists generally are of plainly squared oak; but three of them, near the eastern end,

¹ See vol. xiii, *Arch. Camb.*, 3rd Series, p. 374.

are handsomely moulded, and thus appear to negative the notion that this was the stable of the mansion. In the north-east corner is a low, arched doorway, now hidden by boards, which communicated with another apartment, now removed; and near to it a narrow loop-hole, with splays, in what was an adjoining apartment. In the north wall are two narrow loop-holes, splayed inwards, on either side of a large chimney, and a small square opening which may have served for a crossbowman's post. The loop-holes on the south side (shown in the drawing) are wider, and have traces of an iron bar and stanchion. The object of the small opening near the western end is not very clear. The square doorway is modern. The absence of a flue in the upper floor leads to the conclusion that there was no fireplace on the ground-floor, which must have been very imperfectly lighted even when the door was open.

The conversion of the building for farm purposes (perhaps decay) led to such a remodeling of the roof as to destroy all trace of its construction, lower its walls, and remove the upper part of the windows and arched doorway. Except the great fireplace, but little remains of the interior of the upper floor, or solar. It was probably approached from the outside by a flight of wooden steps through the doorway at the eastern end, as there is no trace in the wall of any other access. An oak doorway studded with iron (a renewal, probably, of its more ancient predecessor) filled the opening a few years ago. By its side is a window 14 ins. wide, with a pointed head. This room was lighted by two windows on the south and two on the north front, each being divided by a stone mullion and transom, the windows on the north being placed on either side of the large fireplace. On each side of the large window on the south side is a stone seat, and there are holes in the window-jambs for bars and stanchions. As the upper floor is almost always filled with hay, a careful examination of it cannot well be made. The fireplace represented in the drawing is remarkable alike for its size

and rude simplicity. The opening is 6 ft. 6 ins. wide by 3 ft. 9 ins. high. One stone, slightly tooled and chamfered, 10 ft. by 2 ft. 9 ins., extends from jamb to jamb, and supports the shelf, which is formed of several pieces. Transoms and window-jambs form, in many places, the coping of the farmyard-wall; and a well moulded corbel lies in the yard, remains of the older edifice.

When houses of defence were no longer required, the greater part of the old residence was removed, and a capacious but ill constructed timber-framed building was erected to the east. It also has undergone very great alterations and demolition. The floor-joists are of massive oak, often with insufficient bearings, and rudely squared, with an occasional chamfer. In one room, now used as a back-kitchen, is a plain Tudor arch over the fireplace, with the figure of an angel, with wings partially expanded, in the centre. Otherwise there is nothing remarkable in the remains of the building, which served as the residence of the family until the early part of the last century. Comparing it with the designs of John Abel of Sarnesfield, the Herefordshire architect of the seventeenth century, it is safer to infer that it was erected in the reign of Elizabeth rather than at a later period.

It remains to give some account of Thomas Vaughan's descendants. As often happens in cases of pedigree, some confusion and obscurity here arise. Where difficulties occur, it seems to be the better course to follow Cooke's *Visitation of Herefordshire in 1569*,¹ rather than Jones or Parry, or the manuscript pedigree compiled by the late Mr. Mynors of Evancoed. Cooke's *Visitation* ends with the eldest son of Charles Vaughan's second marriage. Thereafter the inscription in Kington Church, and Jones' and Parry's histories are the only guides.

Thomas Vaughan, by Ellen Gethen, his wife, daughter of David ap Cadwallader ap Philip Dorddu,² of Llyn-

¹ Harl. MS. 1545, folio 82 et seq.

² Lewys Dwnn, *Her. Vis.*, Radnorshire pedigrees.

went, in the parish of Llanbister, Radnorshire, had issue:—

1. Walter, or Watkin, Vaughan of Hergest, Esq.
2. Richard, lord of Bleddvach, who is not mentioned in the pedigrees.¹ It appears by an elegy which Lewis Glyn Cothi wrote in memory of him, that he was buried in Kington Church, and that "his golden locks were there concealed from view by a monument of white marble," of which all trace is now gone.
3. Alice, who married Sir Robert Whitney, and left issue a son, Robert.
4. Roger of Clyro, whose descendants are recorded among Lewys Dwnn's Radnorshire pedigrees.

Walter Vaughan, the eldest son, was appointed Constable,² for his life, of the Castle of Huntington, by letters patent (15 Feby., 11th Edward IV), of Henry Duke of Buckingham. The Duke's attainder probably terminated his office, for his appointment was renewed during the minority of Edward Duke of Buckingham by the King's letters patent of 30 November, 1st Henry VII. He married Elizabeth, daughter of Sir James Baskerville, Knt., and by her had:

1. James Vaughan of Hergest, who was sheriff for Radnorshire in 1545, gentleman usher ("generosus hospitiarum") to Henry VIII,³ receiver of the rents and profits of the forfeited lands in Herefordshire and Breconshire, of Edward last Duke of Buckingham, and with his brother, Roger,⁴ Constable of Huntington Castle. He married Elizabeth, daughter of Sir Edward Croft, knt.
2. Catherine, wife of Richard Minors of Treago, Herefordshire.
3. Sibill, wife of John Scudamore of Holm Lacy.
4. Oliver.
5. Roger, who married Elinor, daughter of Sir Thomas

¹ Lewys Dwnn, *Her. Vis.*, vol. i, p. 134, n. 7.

² Ministers' Account, 9 and 10 Henry VII, *Arch. Camb.*, 4th Series, vol. i, p. 11.

³ Ministers' Account, Huntington, 20 and 21 Henry VIII.

⁴ Survey of the Duke's lands, 13 Henry VIII.

Cornwall, and by her had a daughter, Sibil, who was the second wife of Hugh Lewis, Esq., of Harpton.

6. Walter.

7. Anna, who was wife of John Abrahall of Hereford.

8. wife of John Lewis of Powis.

James Vaughan, by his wife, Elizabeth, had issue, *Charles Vaughan*, his eldest son, who represented the county of Radnor in the Parliaments, 7th Edward VI, 1st Mary, and 1st and 2nd Philip and Mary. By his first wife, Eliza, daughter of Sir James Baskerville, he had :

1. Walter, of whom hereafter.

2. Alexander.

3. Elizabeth, wife of John Price of Kinnerton.

4. Margaret, wife of Sir John Hawkins, knt., treasurer of the navy to Queen Elizabeth. He died 11 November, 1595. His widow erected a monument,¹ with a long inscription on it, to his memory, in the church of St. Dunstan's in the East. She was bedchamber-woman to the Queen, and was the founder of the Grammar School at Kington. By her will (23 April, 1619) she directed that she might be buried in the middle chancel of St. Dunstan's, near her husband's monument.

5. Henry, slain in Flanders.

6. William, slain at Porto Rico.

By his second marriage, with Margaret, widow of Roger Vaughan of Clyro, and daughter of Sir William Vaughan of Talgarth, knt., Charles Vaughan had :

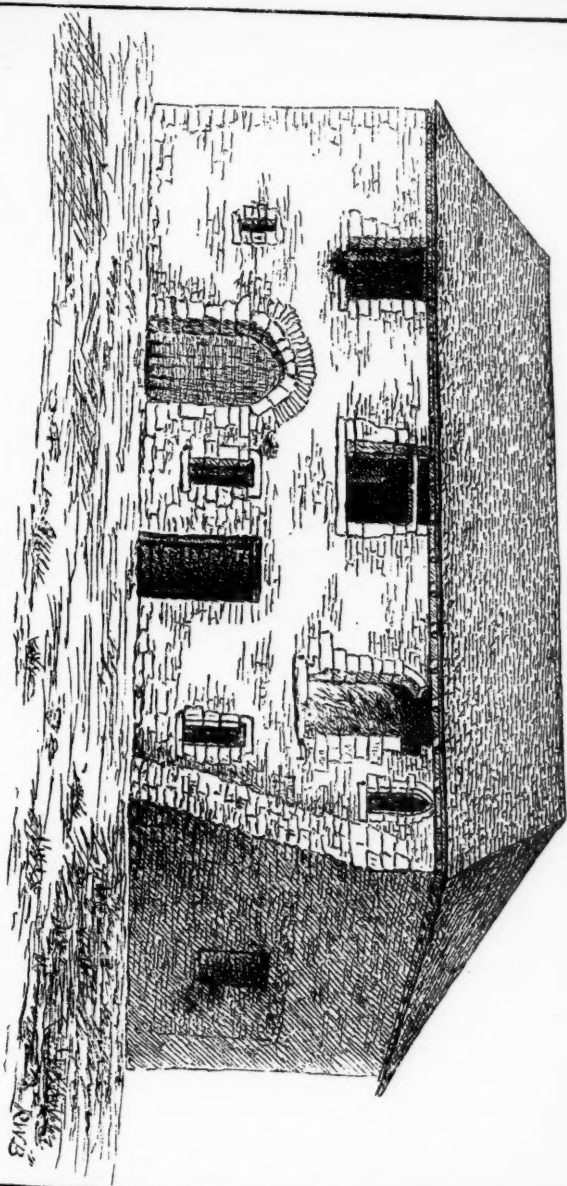
1. Charles of Dunfield, Herefordshire, who married a daughter of John Lingen, and by her had two daughters, Margaret, wife of Roderick Gwyn² of Llanelwedd, Radnorshire; and Elizabeth, wife of Thomas Pember of Elsdon, Herefordshire.

2. Robert, who is supposed to be the same person as Robert Vaughan who represented the town of Radnor in the Parliaments, 1st Mary and 1st Elizabeth.

3. Sybill, wife of Richard Llewellyn of Barton, Herefordshire.

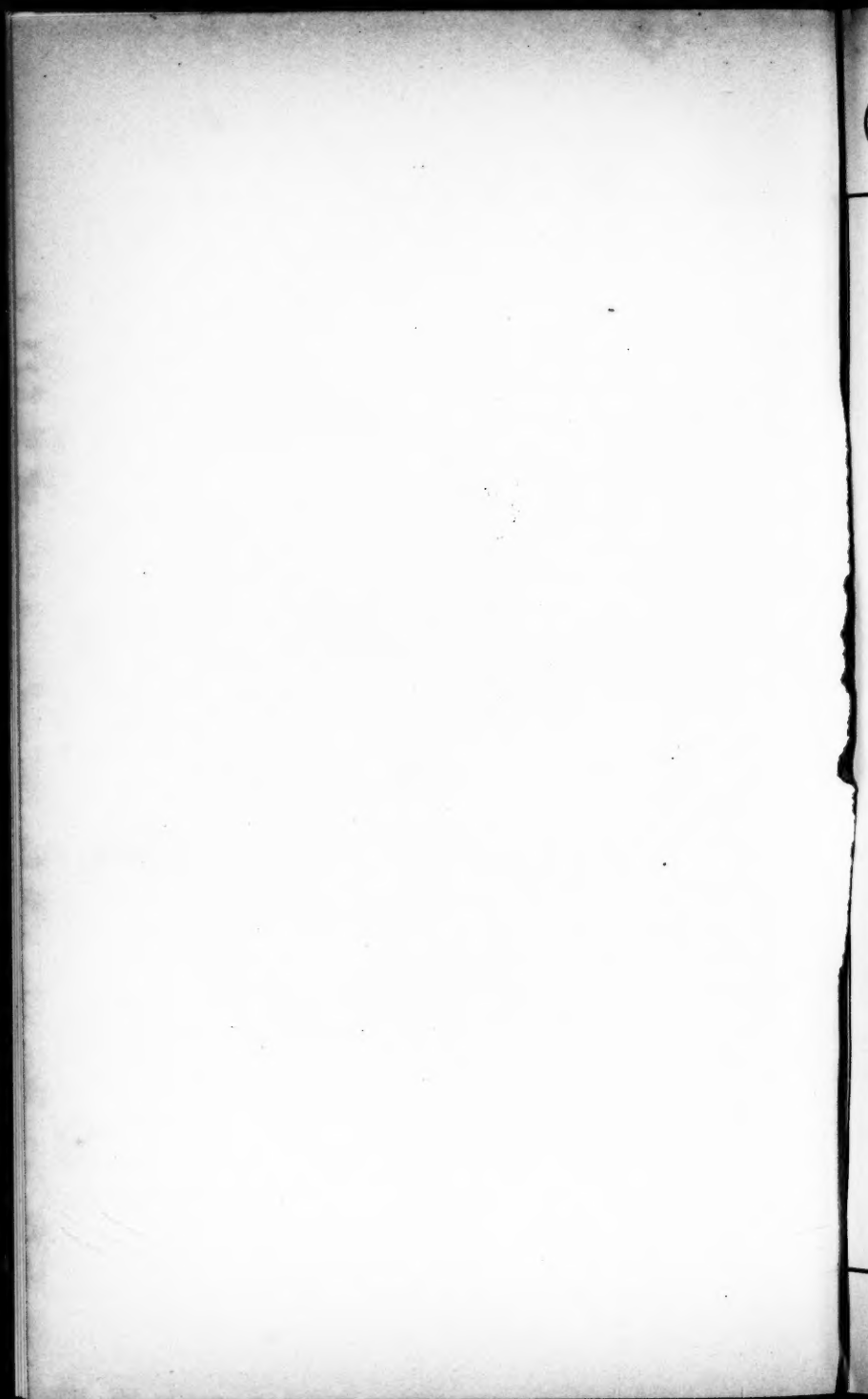
¹ Stow's *Survey of London*, book ii, p. 45.

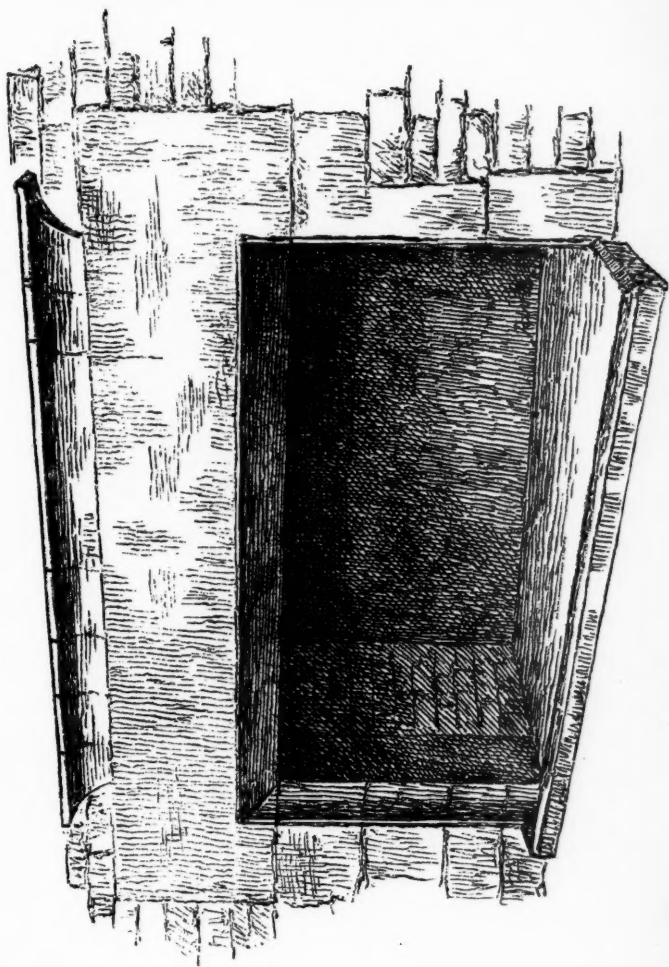
² *Golden Grove Book*, Gwyn pedigree.

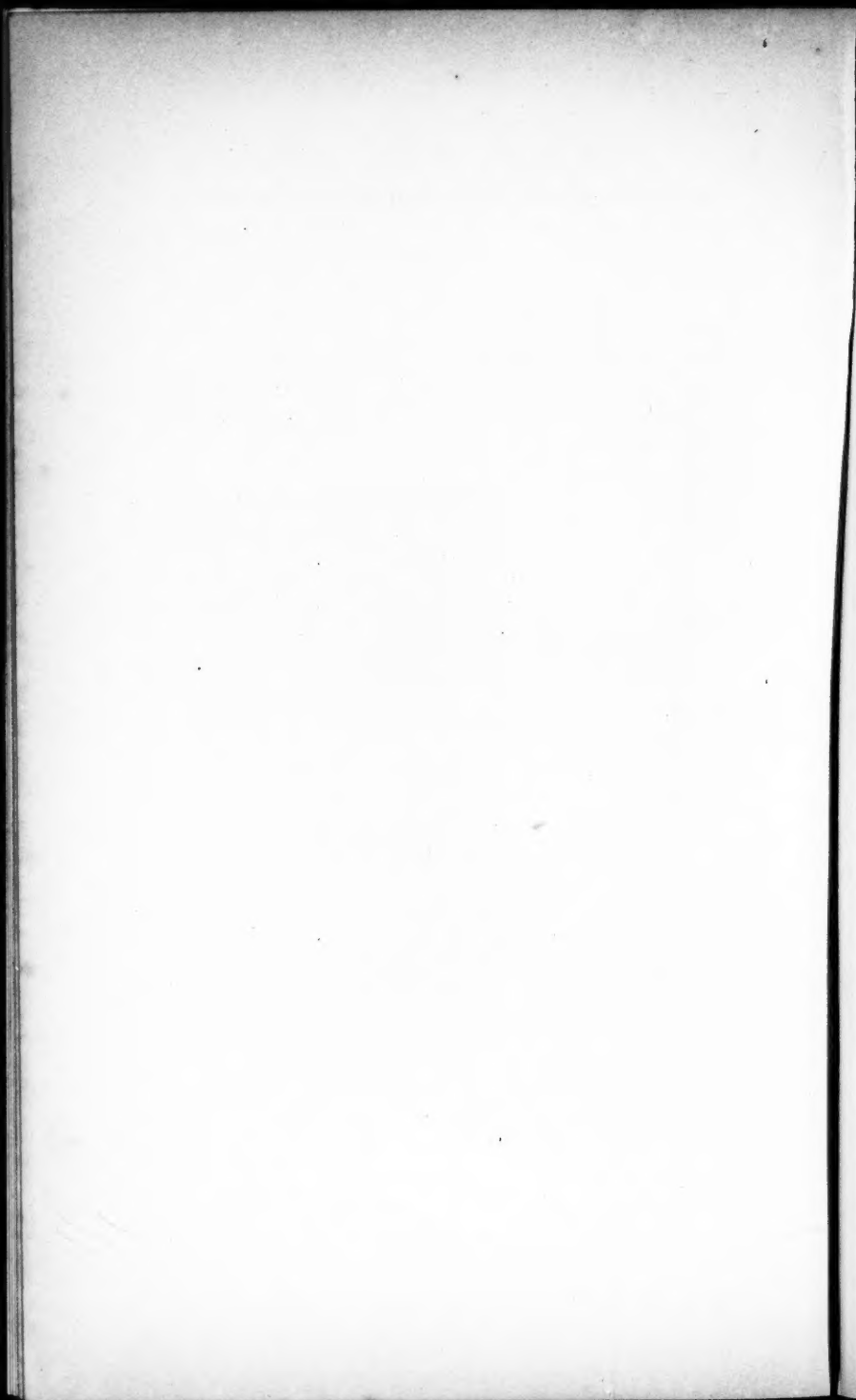


OLD BUILDING AT HERGEST COURT.

Engraved by Dalhousie.







4. Elizabeth, wife of Foux of Gloucester.

Walter Vaughan of Hergest, the eldest son by the first marriage, married Maude, daughter of William Nanfan of Morton Bruges, Worcestershire, a descendant of Sir Richard Nanfan of the Privy Council of Henry VII, and treasurer of Calais. Walter Vaughan was probably member for the town of Radnor in the Parliament, 14th Elizabeth; but his identity with Watkin Vaughan, the member, has not been made out. He left a son, *John Vaughan* of Hergest, who married Anne and by her had a son, *James Vaughan*, who married Joan, daughter of Henry Suter. Their eldest son, *John Vaughan*, married a daughter of John Davies, *alias* Aubrey, of Cwmtoyddwr, Radnorshire, by whom he had

1. John Vaughan of Hergest, who married Frances, daughter of Philip Turner of the city of Lincoln, Esq. He died in 1687.

2. Silvanus, died 1706, *s. p.*

3. Henry Vaughan, who died in 1720, leaving an only daughter, Frances, who married Herbert Jeffreys¹ of old Kington.

The last named John Vaughan left issue by Frances, his wife :

1. John, who died in October 1689.

2. *Frances*, who became sole heiress of the Hergest Court property, and married William Gwyn Vaughan of Trebarried, Breconshire, a descendant of the Tretower branch of the Vaughan family. By this marriage the family acquired a considerable accession of property. Mr. W. Gwyn Vaughan² was owner of lands in Kington and Brilleigh, Herefordshire, and of the manors of English Hay, Trebois, *alias* Trebarried, Trephilip, Lenotte, Llandeaelog, Tregraig, Aberdyhonw, and Cwrtlacha, and of farms and lands in the parishes of Llandeivalley, Llanvillo, Llandeavailog, Tregraig, Bronllys, Llanddew yr cwm, Llanfair yn Builth, Llanfechan, and Maesmynis, in Breconshire.

¹ Will, 22 May, 1736; proved 25 June, 1747.

² Will, 25 Jan. 1753.

The eldest son of this marriage was *Gwyn Vaughan*, who married Martha, daughter of William Roach, Esq., of Shirehampton, Gloucestershire, and died, leaving a daughter, *Roach Vaughan*, sole heiress. She married the Hon. and Rev. John Harley, Bishop of Hereford, father of Edward, fifth Earl of Oxford, and grandfather of Lady Langdale, the present owner of the Hergest Court estate.¹

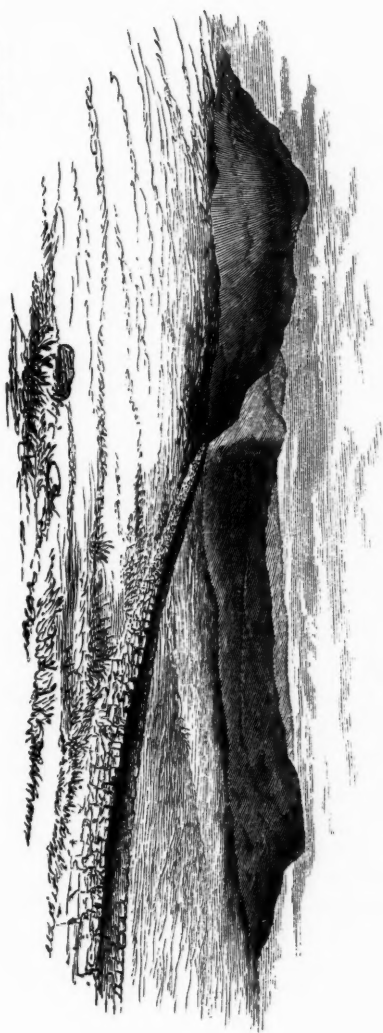
R. W. B.

MONA ANTIQUA.

So many remains of archæological interest in the island of Anglesey have been destroyed of late years, that it is desirable, as far as possible, to record the present condition of those still in existence, for we cannot say how soon they also may be swept away. I have, therefore, undertaken to note down a few particulars concerning what Rowlands calls "*The Cirque or Theatre*," and "*the ring or coronet of stone pillars*," situated in the parish of Llanidan; and also "*the Oval at Tre'r Dryw bâch*," in the same parish, passed over by him in silence. After speaking of Caerlêb, he next describes the "large cirque or theatre" (*Mona Antiq.*, p. 89), and then says, "directly west of this round bank there appear the remains of a ring or coronet of very large, erected columns or stone pillars" (*ib.*) It will thus be seen that he makes no mention of the Oval at Tre'r Dryw bâch, which lies between Caerlêb and "the Cirque or Theatre" at Castell.

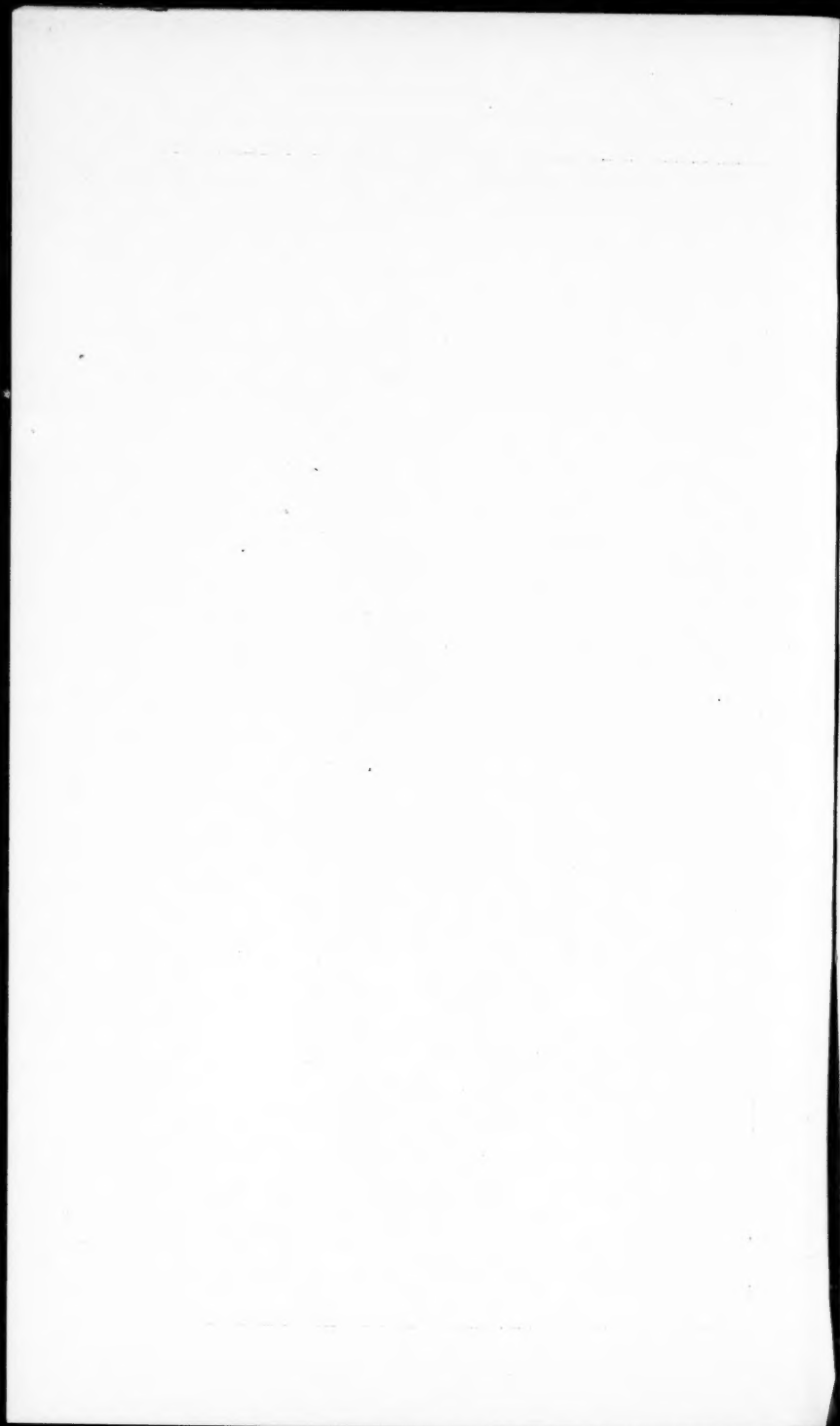
Tre'r Dryw bâch is distant about two furlongs from Caerlêb. A road leads up to the east end of the Oval; and in this road, which here widens considerably, it is most perfect, consisting of numerous stones, some still upright, others overthrown, some closely adjoining each other, whilst others are separated by an interval of 8 or

¹ The drawings which accompany this paper are reproduced by the Dallas-type process of Mr. Dallas, 41, Russell-street, Covent Garden.

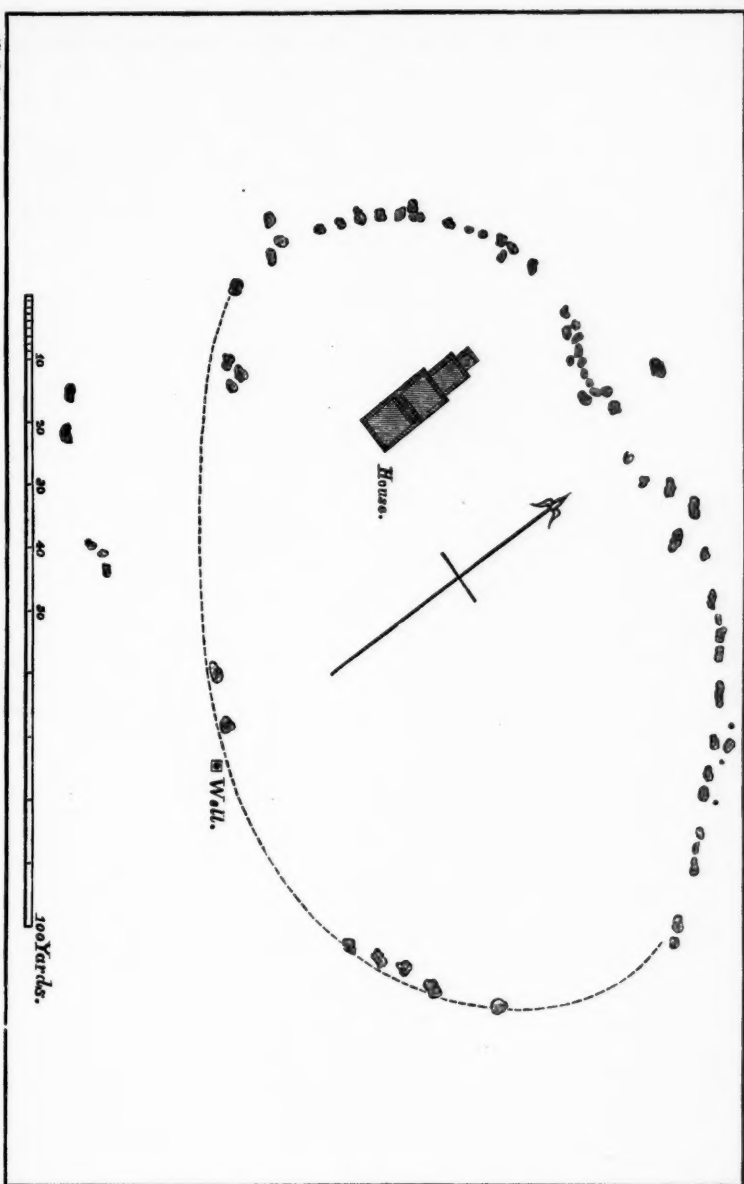


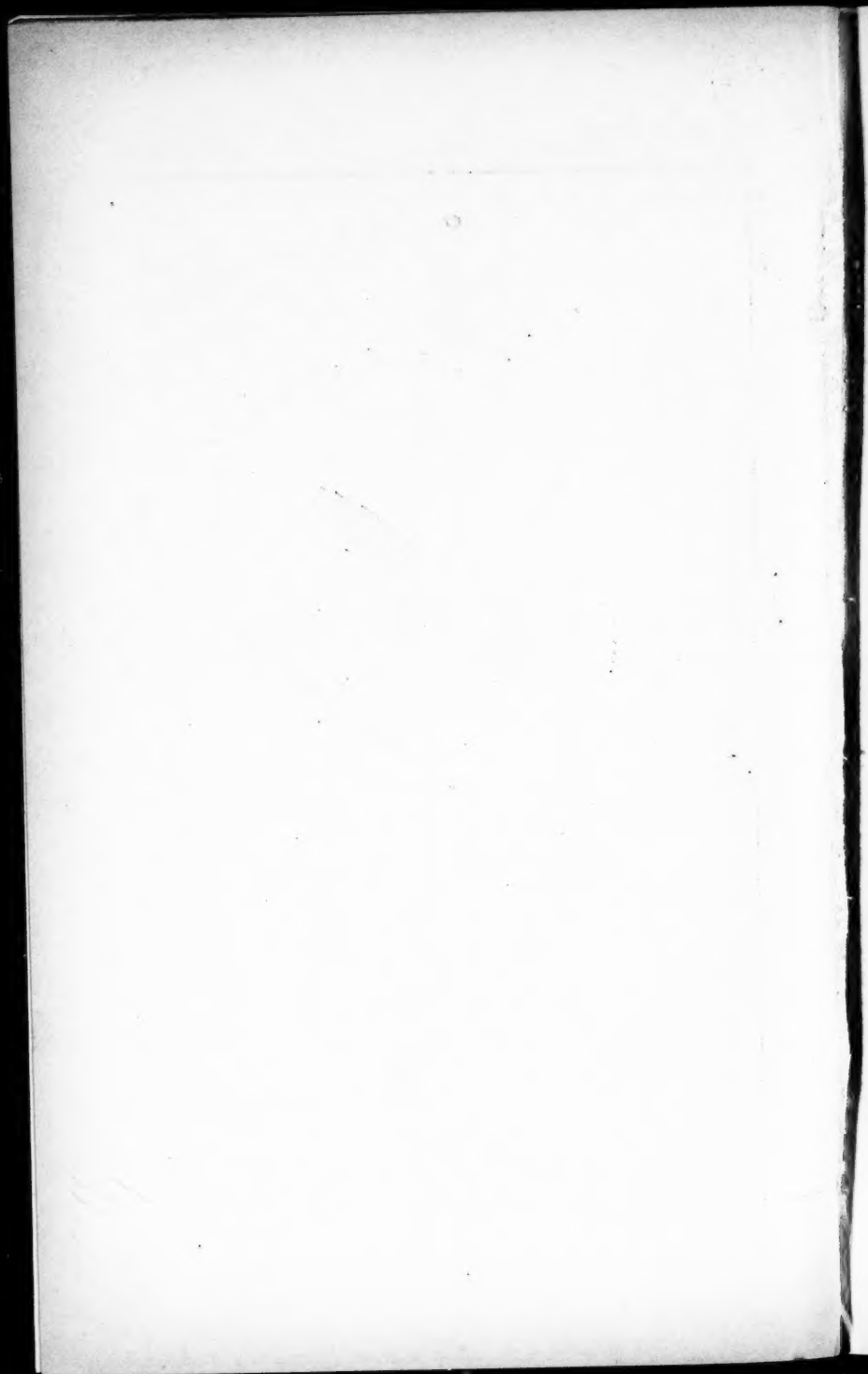
W. W. W. del.

AMPHITHEATRE, CASTELL.



PLAN OF OVAL, THE E DRYW, BACH.

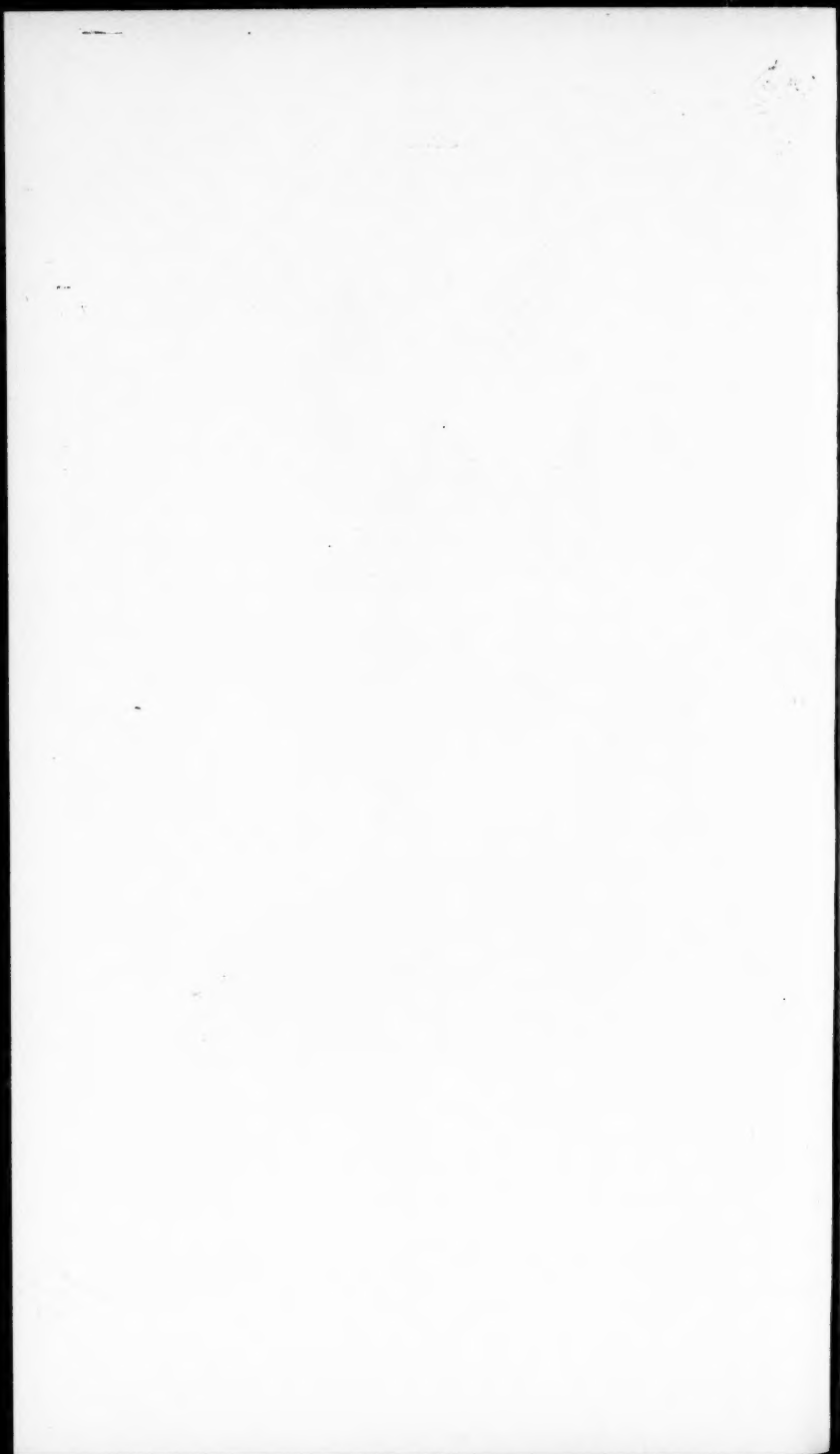






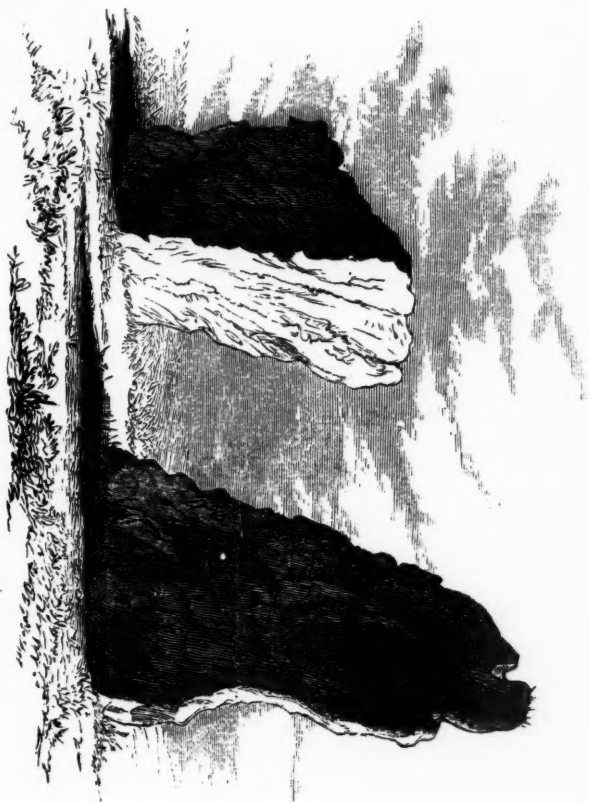
W. W. W. 44.

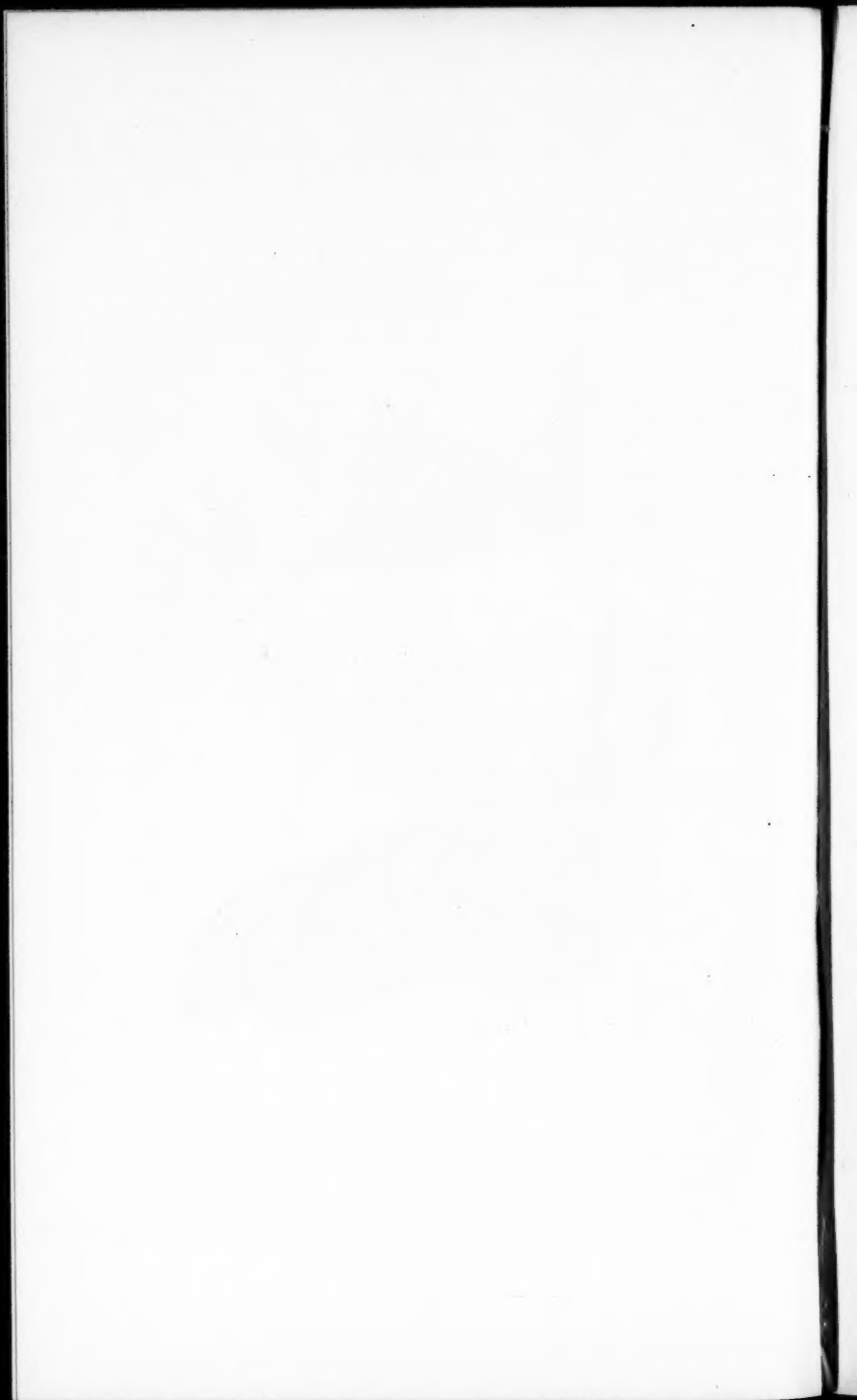
THE E. DRYW-BACH.



W. W. W. del.

MEINI-HIRION, BRYNGWYN.





10 feet. These stones vary in height from $2\frac{1}{2}$ to 4 ft.; but many are sunk in the earth, this being more especially the case in the field on the south-east side, which has long been under cultivation. On the west side, beyond what may be considered the limit of the Oval proper, are many outlying stones, and several of large size are built into a hedge here. These may have been moved to their present position at the period when the hedge was originally formed; this supposition being rendered probable from there being now no standing pillars between the stone close to the well, and the three stones near the hedge that runs at the back of Tre'r Dryw bâch House. The Oval measures 130 yards by 70. The accompanying plan shows the number and arrangement of the stones; and the sketch, a portion of the east side where most perfect. With regard to the object for which this Oval was erected, I am sometimes disposed to think that it may have marked out the boundary of a kind of *stadium*, or, at all events, ground set apart for games of some kind. Thus we have at the back of Penmaen Mawr "a great rude stone standing upright, called "Maen y Campiau" (or stone of games); and adjoining it a circle of stones which Pennant considers to have been "the British circus for the exhibition of ancient games." (Pennant, *Tour in Wales*, iii, pp. 119-20.) It appears to me not unlikely that the Romanised Britons would retain the exercise of their *campiau*, more especially as some of them so nearly resembled those in use among their conquerors,—to wit, running and wrestling. The Roman soldiery would, doubtless, introduce those more sanguinary shows, for the exhibition of which provision appears to have been made in the neighbouring "*Cirque or Theatre at Castell*," which I shall now proceed to describe.

This is situated about a furlong to the west of Tre'r Dryw bâch, and the farmhouse of Castell with some of its outbuildings stand partly within it and partly on the surrounding mound. The name (Castell) shows that popular tradition assigns a defensive character to the

work; but I believe Rowlands to be nearer the mark when he calls it "Cirque or Theatre." The Hon. W. O. Stanley, who once visited the spot with me, immediately pronounced it to be a theatre. A road approaches from the south, and passes along the top of the mound, continuing its course in front of the house, and so through the farmyard down towards the river Braint. The internal diameter is 165 ft. The thickness of the encircling mound varies, but averages about 30 ft. The greatest height, inside, is 12 ft. The entrance, 15 ft. wide, faces the west, as given correctly by Rowlands. An idea of its external appearance may be gathered from the accompanying sketch. Of works bearing a resemblance to this amphitheatre there is in Caernarvonshire an oval enclosure, on the farm of Crûg, that was evidently connected with the camp or *caer* there, which has given name to the small church below, Llanfair Is-gaer. The name it goes by is curious, "Gerlan ddibont" (bridgeless retreat). The internal measurement is 190 ft. by 150. Thickness of mound, 20 ft. Height of mound, where most perfect, 9 ft.

In Merionethshire we have a similar work at Tomeny-mûr. Internal diameter, 81 ft.; thickness of mound, 21 ft.; height, 10 to 12 ft. Of English examples, the amphitheatre at Richborough is nearly of the same size as that at Castell. Mr. Roach Smith (*Antiq. of Richborough, Reculver, and Lymne*, p. 52) gives its diameter, from summit to summit of the surrounding mound, as 70 yards by 68; and greatest depth, inside, 11 ft. 6 ins. The internal diameter at Castell (165 ft.) is 55 yards; but the surrounding mound being 30 ft. thick, if we measure from summit to summit of the mound, we shall have 65 yards, very little short of the amphitheatre at Richborough. Taking into account the situation of Castell, we may fairly conjecture (granting it to have been really a castrensian amphitheatre), that it might have been the point of meeting for the Roman detachments stationed at Rhyddgaer, Caerlêb, Caer Idris, and probably Gaerwen (if, as may be inferred from the name,

there was a station there). Paved roads from Rhyddgaer and Caer Idris converge on Rhosfawr, falling into the main line that comes up from Barras, and runs on, by Caerlêb, into the interior of the island. The Roman soldiers would scarcely, even in this remote corner, give up their games; and when we reflect that, besides the abovenamed Roman posts, there were, within a radius of three miles or so, numerous large villages which, from the remains discovered in them, were evidently at one time inhabited by a population so far civilised as to make use of Samian and other choice wares, we may easily imagine that there would be no lack of spectators. I am aware that the learned author of *Mona Antiqua* assigns to *all* these remains a Druidical origin. Caerlêb he makes the seat of the chief Druid; but by recent investigation it has been proved to have been a Roman station. He calls the amphitheatre "Bryngwyn," and derives the name from "Brein-gwyn," "supreme or royal tribunal, the consistory court of the Druids." But I have always heard the name of Bryngwyn applied to a bank situated about half a mile to the west of the amphitheatre, and on one side of which is the farmhouse of Bryngwyn. This name (Bryngwyn), notwithstanding what Rowlands says to the contrary (*Mon. Antiq.*, p. 90, line 8), describes the place very accurately. It is a *white* or *fair* bank, and any unprejudiced person viewing the spot would have no doubt but that the name referred to it. As far as I have been able to make out, from old rent-rolls and other sources, the farm of Castell was so called long before *Mona Antiqua* was written.

With regard to the "ring or coronet of very large, erected columns or stone pillars, three whereof," Rowlands says (*Mon. Antiq.*, p. 89) were "yet standing" in his time, "together with the stump of a fourth broken a little below the middle," there are now but two remaining. He calculates their number to have been originally eight or nine, "pitched in a circle about an included area of about twelve or fourteen yards in dia-

meter." They are situated one on each side of a gate in a fence on the farm of Bryngwyn, a furlong due west from the amphitheatre at Castell. The highest is a thin slab of the common schistose rock of the country, though it is difficult to imagine whence so large a fragment could have been quarried. It is 13 ft. in height above the surface of the ground, 10 ft. wide at the bottom, and tapers almost to a point at the top. The thickness is about 1 ft. The other stone is a massive, angular piece of the same kind of rock; harp-shaped as viewed from one side, being broader at the top than at the bottom. Greatest height, 10 ft.; breadth at top, 9 ft.; breadth at bottom, 7 ft.; thickness, 4 ft. 6 ins. There are some fragments lying in an adjoining ditch, which *may* be portions of the "third and stump of the fourth" mentioned by Rowlands. The taller of the two once formed part of the gable of a cottage; and three semicircular excavations are to be seen near the top, made to receive the ends of the beams supporting the roof. "The collateral pillars," four of which were standing in Rowlands' time, have long since disappeared; and of the carnedd, vestiges of which are placed by him half way between the Bryngwyn stones and the amphitheatre (*Mon. Antiq.*, Plate iv, fig. 1), there is now not a trace to be found.

In view of the whole question I cannot but think that we have here a mixture of British and Roman remains; and I am disposed to consider Tref Dryw bâch and the meini-hirion at Bryngwyn as being the work of the former, and the amphitheatre at Castell that of the latter people.

There were many detached stones to the westward of Bryngwyn, especially towards the lower end of the large field there; and near the hedge at the bottom of that field there was a circular platform raised 2 ft. above the level of the surrounding boggy soil, edged round with loose masonry, and having a diameter of 18 ft. On the ground being turned up, wood, ashes, and stones, subjected to heat, were discovered. In the adjoining

field to the south-west, on the farm of Glâs-ynys, there were three stones set on end, equidistant from each other, and three others lay close together in one corner of the same field. At Maenhir, on the opposite bank, there was a fine, erect stone which gave the name to the farm. The late Mr. Wynne Jones of Tre-Iorwerth told me that it was standing near the house when he lodged there, as curate of Llangeinwen, about seventy years ago. It was subsequently blasted, and worked up into the masonry of a new farmhouse. On the side of the road leading down from towards Maenhir to the shore near the present landing-place of the ferry-steamer (*Lôn Caerau mawr*), an old sarn, there were several upright stones, not of large size. Many of these are still visible, being built up into a new wall at the side of the road. One of them, set endwise, and still *in situ*, appears to have formed a side-supporter to the covering of a small cromlech or cistfaen.

There is reason to think that Anglesey, after its final conquest by the Romans, enjoyed for many years a state of profound repose. It was evidently at that time thickly populated, especially in those parts lying near or on the banks of the Menai Strait. The following may be enumerated among the sites of extensive villages: 1, on Menaifron land and part of the adjoining farm of Gelliniog-gôch (destroyed); 2, in the rough ground to the west of Rhyddgaer House (destroyed); 3, the entire bank from the village of Dwyran, by Tre-ana, to beyond Maenhir,—all brought into cultivation, but foundations of *cyttiau* are still traceable in parts; 4, on the farm of Gaerwen in Llanfair y Cwmmwd (destroyed); 5, at Tanben y cevn (see *Arch. Camb.*, iii, new series, p. 209); 6, at Trefwy, near Caerlêb (destroyed); and 7, in an adjoining field on the farm of Tre-ifan,—in this last, which probably is but a remnant of the large Trefwry town, the foundations of the *cyttiau* are still untouched; at Porthamel (see *Arch. Camb.*, xiii, Third Series, p. 281); 9, the Trefarthen field, next to Barras, where coins and pottery have been found;

and doubtless there were many other villages which have been entirely demolished, and of which nothing is now known.

W. WYNN WILLIAMS.

Menaifron, April, 1870.

THE ANCIENT FOREST OF DEERFOLD.

(Continued from vol. i, p. 285.)

THE following curious contemporary notice of Walter Brut occurs in the *Vision of Piers Ploughman*, p. 489,

“Behold upon Walter Brut
Whom bisiliche thei persueden
For he said hem the sothe.”

Two very singular anonymous letters appear also in the Episcopal Register of our cathedral; and that they should have been allowed to do so, certainly says much for the candour of the notary. The first is entitled “A Copy of a Letter sent to Master Nicholas Hereford, by a Lollard,” and is very severe upon that learned divine for deserting the ranks of the Wycliffites; the other is a letter written in the name of “Lucifer, Prince of Darkness, to the persecuting Prelates of the Popish Clergy.” This is a highly satirical attack on the Pope and the Romish Church. An earlier copy is to be found at Paris, of the date of 1385, six years before the examination of Walter Brut. They are noticed here because, although the real authors are unknown, amongst others they have been attributed to Swynderby and Brut.

The Bishop of Hereford, though he condemned and excommunicated the Lollards in Deerfold, felt himself powerless against them. They set at naught his ordinances, and continued to teach and to preach with impunity. He next appealed to the Archbishop of Canterbury, to the King, and to the Pope himself. The King forthwith issued a commission against the Lollards in general, and in particular against “a certain fellow

named William Swynderby, pretending himself to be a chaplain, and one Stephen Bell, a learned man, who, though condemned and excommunicated by the Bishop of Hereford, had conveyed themselves by and by unto the borders of Wales, with such as were their factors and accomplices, keeping themselves close." The commission authorises the Bishop and his ministers, the sheriffs, bailiffs, and other officers, etc., to arrest the aforesaid William and Stephen, and to commit them "either to our prison, or else to the prison of the same Bishop," and there to keep them safe, etc. The commission was dated from Westminster, March 9th, 1392, and signed "Farrington." (*Reg. Trefnant*, transl.)

The following year the King sends another letter, dated Sept. 22nd, 1393, against Walter Brut and others, which is more interesting for its more special address, which is as follows :

"Richard, by the grace of God, King of England and of France, and Lord of Ireland, to his beloved and faithful John Chaundos, knight; John Eynford, knight; Renold de la Bere, knight; Walter Deveros, knight; Thomas de la Bare, knight; William Lucy, knight; Leonard Haklut, knight; and to the Mayor of the city of Hereford; to Thomas Oldecastell, Richard Nassh, Roger Wyggemore, Thomas Wallewayn, John Skydemore, John Up-Harry, Henry Morton, and the Sheriff of Hereford, sendeth salutations :

"Forasmuch as it is advertised us that one Walter Brut and other such children of iniquity have damnably holden, affirmed, and preached certain articles and conclusions, being notoriously repugnant against the Holy Scriptures," etc.,

it calls upon them to make proclamations everywhere to forbid their assembling together in conventicles, and to arrest, imprison, and punish all who do so. (*Reg. Trefnant*, transl.)

Two years later the Bishop of Hereford appeals to the Pope, Boniface IX, for assistance, and receives from him a Bull enclosing one he had sent to King Richard against the Lollards, with a scolding to the Bishop himself for not having written more boldly to the King about them. The Bull to King Richard states how much the Pope is grieved "at certain heresies which have sprung up and

do range, without any proper restraint, at their own liberty, to the seducing of the faithful people"; and further on it proceeds to specify that, "under the regal presidency of your most Christian government a certain crafty and hair-brained sect of false Christians are allowed to go on and increase, who call themselves 'the poor men of the treasury of Christ and his disciples,' and whom the common people by a more sound name call 'Lollards' (as a man would say 'withered darnel'),

¹ *Note on the origin of the term "Lollard."*—Wycliffe and his followers had no sooner attracted the attention of the dominant party in the Church than the name of Lollards was given to them. It was a party name of contempt and derision, and was at once generally adopted. Its origin has been much questioned; but it was certainly in use before Wycliffe's days, as a name for heretics, if we put faith in Du Cange, who says in his Glossary that certain heretics who arose in Germany and Belgium, at the very beginning of the fourteenth century, were called Lollards or Lullards. In the *Genealogia Comitum Flandriæ* (1302) they are called Lilliards. The earliest known mention of Lollards, however, is by Joannes Hocsemius, A.D. 1309, who says, "in that year some circumambulating hypocrites, who are called Lollards or 'Praise-Gods,' deceived certain noble women in Hanover and Brabant," etc. Trithemius, in Chron., A.D. 1315, says they were thus called from a certain German named Walter Lolhard, about whom little seems known, but that he was burnt for heresy, at Cologne, in 1322. Another derivation Du Cange gives from Kilianus, "Lollard, Mussitator (psalm-singer), Mussitabundus, Lollaerd, Lollebroeder, Broeder-Lollard, Lollardus." The word is thus connected with the German *lullen*, to hum, and our own "lull" and "lullaby." In Dutch, *lollen* is used as to sing psalms. Alexianus Monachus gives "Lollard, the defendant of a wrong faith, or of a false religion; commonly called Lollards. A Waldensian heretic was also called a Lollard."

This German origin of the term Lollard does not, however, sufficiently explain its general and immediate adoption as a party name of contempt in England. It has been suggested, therefore, that by a play upon the word, the common people would naturally think it derived from the English verbal root to "loll," after the analogy of laggard, sluggard, drunkard, dotard; and thus Lollard would at once convey the idea of a lazy, idle dawdler who preferred to preach rather than to work; and this view seems to receive support from a contemporary writer,—

"And folk of ye order
That lollers and loseles, for leel men halden."

(*Vision of Piers Ploughman*, p. 131.)

Another play upon the word Lollard, which was very common, is

according as their sins require"; and he calls upon the King to expel, banish, and imprison such men; and so that by "severe judgment and virtuous diligence, might, favour, and aid, there may not one spark remain hid under the ashes, but that it be utterly extinguished and speedily put out." (*Reg. Trefnant.*, transl.)

Nothing further appears in the Registers with reference either to Swynderby, Walter Brut, or the others. Swynderby is known to have escaped harmless during the reign of Richard II. Foxe thinks he was one of the earliest martyrs, that he was burnt in Smithfield in 1401, in the presence of a great multitude of people; others think that "he in prison died," or that he went abroad. The last solution seems the most probable, for he was far too well known to be burnt anonymously; and the great foresight and caution which stand so prominently forward in the study of his character, create the belief that he would not fail to find some means of escaping his enemies.

It is highly probable that the advantages of the Forest

the one used by Pope Boniface, as quoted from his Bull, which treats it as if derived from the plant *lolium*, the darnel; that, as this weed causes great damage to the corn amongst which it grows (*infelix lolium*, 'Georg.'), so the Wycliffites did great injury to the faithful in the Church. Chaucer mentions it in this sense when speaking of the "loller",

"He wolde sowin some difficultè,
Or springen cokkle in our clene corne."

It must be added, however, that there are some, as well thoughtful students in history as philologists, who believe the term Lollard to be purely and simply of English origin; that it was first given to the followers of Wycliffe, and was carried from England into Germany at the same time as the opinions denoted by it. The English root, "loll," as above noticed, affords its most simple derivation. The Germans adopting the English name without knowing its origin, or without being able to find any direct root for it in their own language, would be led easily enough to derive it from the name of the chief leaders of the sect.

These gentlemen, therefore, think lightly of the authority and dates of Hocsemius, and believe that Walter, the Lollard, lived at a later period than that usually assigned to him; and also that he takes his own name from his opinions, instead of giving it to them.

of Deerfold as a safe refuge were pointed out to Swyn-derby by Sir John Oldcastle, Lord Cobham. He possibly procured for him the protection of the Mortimers, to whom the Forest belonged; and there can be little doubt but that he maintained Swyn-derby during his residence here, since it was one of the charges against that great and good man, that he supported Lollard preachers at this time in the dioceses of London, Rochester, and Hereford. The church of Almeley, moreover, a residence of the Oldcastles, was one of those churches in which it is known that he officiated on his first arrival in the county. There is no proof that Sir John Oldcastle himself spent any time at the Forest, or even visited it; but it is extremely probable that he did so not only before his own persecution, but also after his escape from the Tower, when it was known that he spent the chief part of his time at no great distance from it.

A small promontory jutting out from the high ground of the Forest, on its western side, between Limebrook and Lingen, is called Oldcastle. It consists of a few acres of table-land surrounded to the north, west, and south sides by steep wood-covered declivities. It would be a safe refuge, or form an excellent outpost, in a military point of view, in defence of the Forest; and, indeed, it presents an excellent site for a castle. There are, however, no traces of occupation about it; and not a vestige of castle, mound, or earthwork of any description. How it came by the name of Oldcastle is not known. It may be added that the land pays tithe, whereas the adjoining lands belonging to Limebrook Nunnery are exempt.

The Lollards must have remained in the Forest of Deerfold for some considerable time, for though nothing more is accurately known with regard to them here, the inquiries that have given rise to this paper have led to the discovery of an old oak building of a very interesting character, which the name and traditions of the place point out as their chapel. It is the house itself

of the "Chapel Farm," and from time immemorial has been occupied as a farmhouse. In an adjoining orchard are two large yew-trees which tradition states mark the burial-ground.

Nothing is known with regard to the site of the chantry in the Forest, in which Swynderby first officiated; but at Newton, where he was also accused of having held services, is a field called the "Chapel Meadow," and in this field the foundation of some sort of building can still be traced. The accompanying sketches and exact description of the "Chapel Farmhouse," which may fairly be presumed to have been used by the Lollards as a residence or chapel, or both, have been kindly made for this paper. Whatever its exact object may have been, the building is of extreme interest both as a specimen of mediæval design, and as showing the enduring nature of our oak-timber as a building material.

DESCRIPTION OF THE OLD BUILDING IN DEERFOLD
FOREST, BY THOMAS BLASHILL, ESQ.

"The building stands east and west, and consists of one large room or hall, 44 ft. 9 ins. long by 18 ft. 9 ins. wide internally; with a shed, 18 ft. 9 ins. by 8 ft. 6 ins., attached to the western end. The whole is constructed of oak framing standing on a stone plinth. In the main portion the framing is filled in with very thin stone walling, and the roof is covered with tiles. In the shed the framing is covered with boards, and the roof thatched.

"*Arrangement.*—At the ground-level the floor of the main building is open throughout, but there is a chamber over the western end. The stairs by which it was originally reached seem to have been at the north-west corner. The chief entrance was just east of the centre of the south front. A second door, at the west end, led into the shed; and I infer, from the appearance of the

framework, that there was an external door on the south side of the shed, with a window opposite to it on the north side.

"The hall had two windows placed high up on the north side, and one near to the east end of the south side. I suspect there was also another below this last, and there are signs of a very small window in the east end. This last must, however, have opened into a chamber; and has, I think, been used for the object of looking from a chamber into the hall. Immediately beneath this east window there is a break in the masonry of the plinth, 6 ft. 3 ins. in length. If we assume that the building was a chapel, this would show the place of the stone altar.

"The chamber over the west end of the hall had three windows, one of which looked into the hall; and another, opposite to it, either looked over the roof of the shed or, as I believe, into the shed itself. The third window was an external one, on the south side.

"The above description includes everything appertaining to the arrangement which gives any clue to the uses of the building.

"*Construction.*—The construction of the framed portion is of massive oak, sills, posts, and quartering. The posts have a good moulding up their fronts, and their heads are cut to a suitable shape for carrying the roof-trusses. The trusses are quite plain, and, indeed, of a rude and mean design; except as to the under side of the tie-beam, which is moulded to match the posts. Between the main trusses are intermediates, which have curved braces of good design; and the whole carry purlins, or side-pieces, moulded like the other timbers. There are plain, square rafters which now carry the modern roof-covering. The whole roof was filled in, between the trusses, with very handsome curved braces having cusps with terminal leaves carved on them. The wall-plates are moulded and finished with battlements on the top. The same description applies to the chamber, excepting that the wall-plates and the posts below

them are plainly chamfered, and there are no battlements used.

"The remains of the windows are very slight; but I should expect they had simple wooden tracery in the heads, as indicated in the interior view.

"There are a few ornamental floor-tiles remaining, of the same manufacture and patterns as exist at Wigmore Abbey and several other places in that part of the country. I saw also, in the stone plinth, one stone which had a splay cut on it, and had been used in a former building; probably many such would be found on careful search.

"*Date.*—The building seems to be of the later half of the fourteenth century.

"*Nature of the Building.*—I came prepared to find the remains of a chapel here, and there are certain reasons for thinking that it was a building of this kind, as—1. It is called Chapel Farm. 2. It stands east and west. 3. The orchard, or south side, tradition calls the burial-ground. It would be in a suitable position for such a purpose; and it has two yew-trees at the corner, some centuries old. 4. There is the break in the plinth at the east end, where a stone altar might be expected to exist. 5. There is but one piece of furniture belonging to the house (that is, to the landlord), and this exactly corresponds with the old Communion tables. It was certainly intended to stand against a wall, and has turned front legs, and a loose slab on top. It is of very large size; larger, indeed, than is common in parish churches.

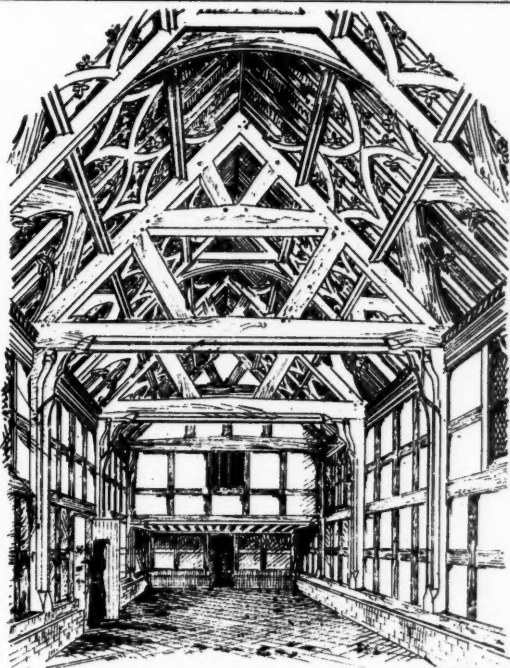
"I am, however, of opinion that the building is the hall, or principal part, of a fourteenth century house, and for the following reasons:—1. The timber construction, though rare in ecclesiastical buildings, is common in domestic buildings. 2. The arrangement of a large room with one chamber, if not two, looking over it, is unusual with churches; but was part of the regular arrangement with halls, where the solar usually had a window of inspection looking down into the hall itself. In the case

of chapels, where the closet or pew of the master of the house looked into them, the opening was large, so that his family could see also. 3. The curved braces under the roof are more ornamental than we usually find in churches; but they are quite common in halls, the roofs of which were handsomer. But the roof-trusses are of a plain design, such as we find in barns and other domestic buildings, hardly ever in a church. 4. I can detect nothing which indicates a chancel, or a part more highly decorated than the rest; and the east window cannot have been at all of the usual scale for a church or chapel. 5. I can find no mention of a chapel in the ordinary authorities, at or about the time of the Reformation; while if it had so existed, and had even been used afterwards, as the wooden Communion Table seems to indicate, we must have found something about it. 6. The graveyard may just as well, for all I can see, be an old garden."

If this is a chapel, there can scarcely be a doubt that it is the one alluded to in the Harleian MS. 6726, where it is mentioned (*anno* 1655) as "the Chapel of Dervold, a privileged place, now in the possession of one Richards, mentioned in Foxe's *Martyrology* as a place frequented by Lollards, and so Derevold Forest."

Gough's *Camden* (1806), speaking of Wigmore Castle, says: "On the summit of the hill, behind the Castle, were two parks,—one stocked with deer till the civil wars; now both inclosed, and ploughed up. Also a forest called Deerfald, corruptly Darval. In the village of Darval are ruins of a chapel, which some call Lollards' Chapel, because they were wont to meet at this vill." (P. 79.)

The Forest of Deerfold, with the surrounding district attached to the Castle and honour of Wigmore, passed, as has been mentioned before, into the possession of the crown. Edward IV was the first lord of Wigmore who was also king of England. One of the few recorded facts of the short reign of his ill-fated son, Edward V, is his making the Duke of Buckingham, then the ally,



INTERIOR VIEW—RESTORED

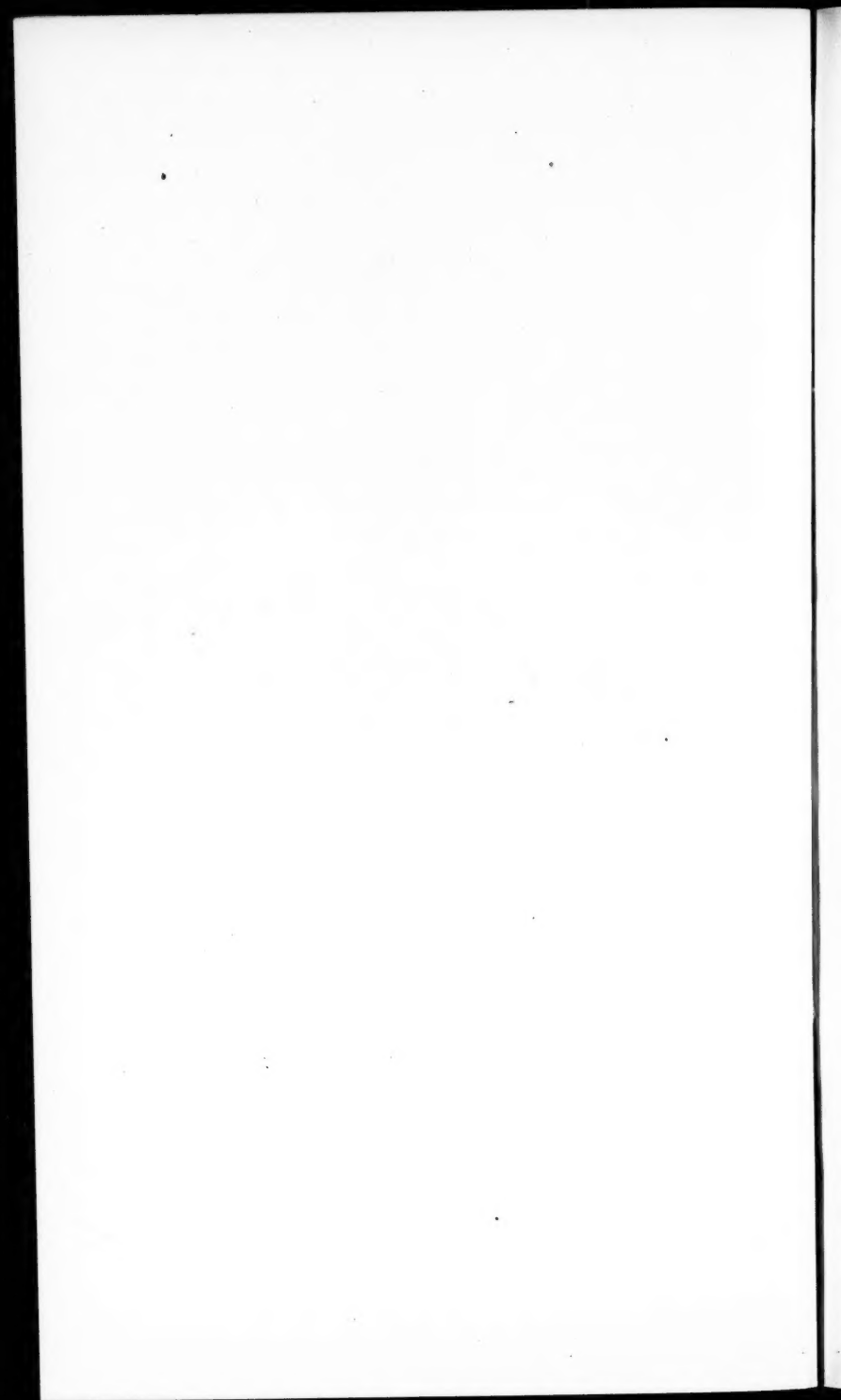
Wm. Blashell

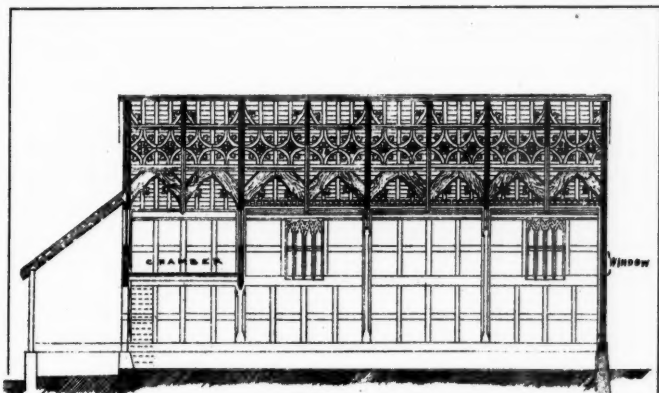


EXTERIOR VIEW. FROM STREET.

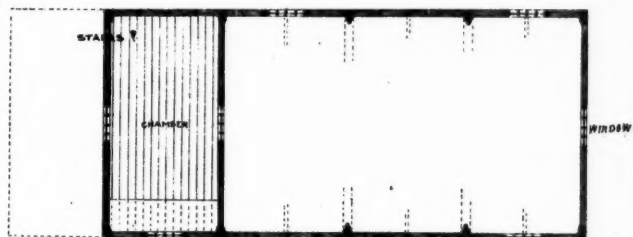
Photo-Lithographed by Whiteman & Bass, London.



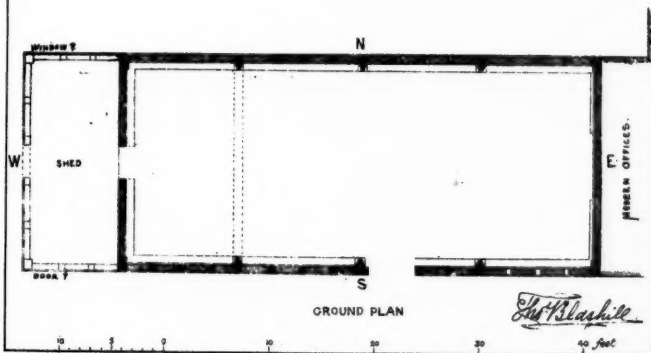




LONGITUDINAL SECTION

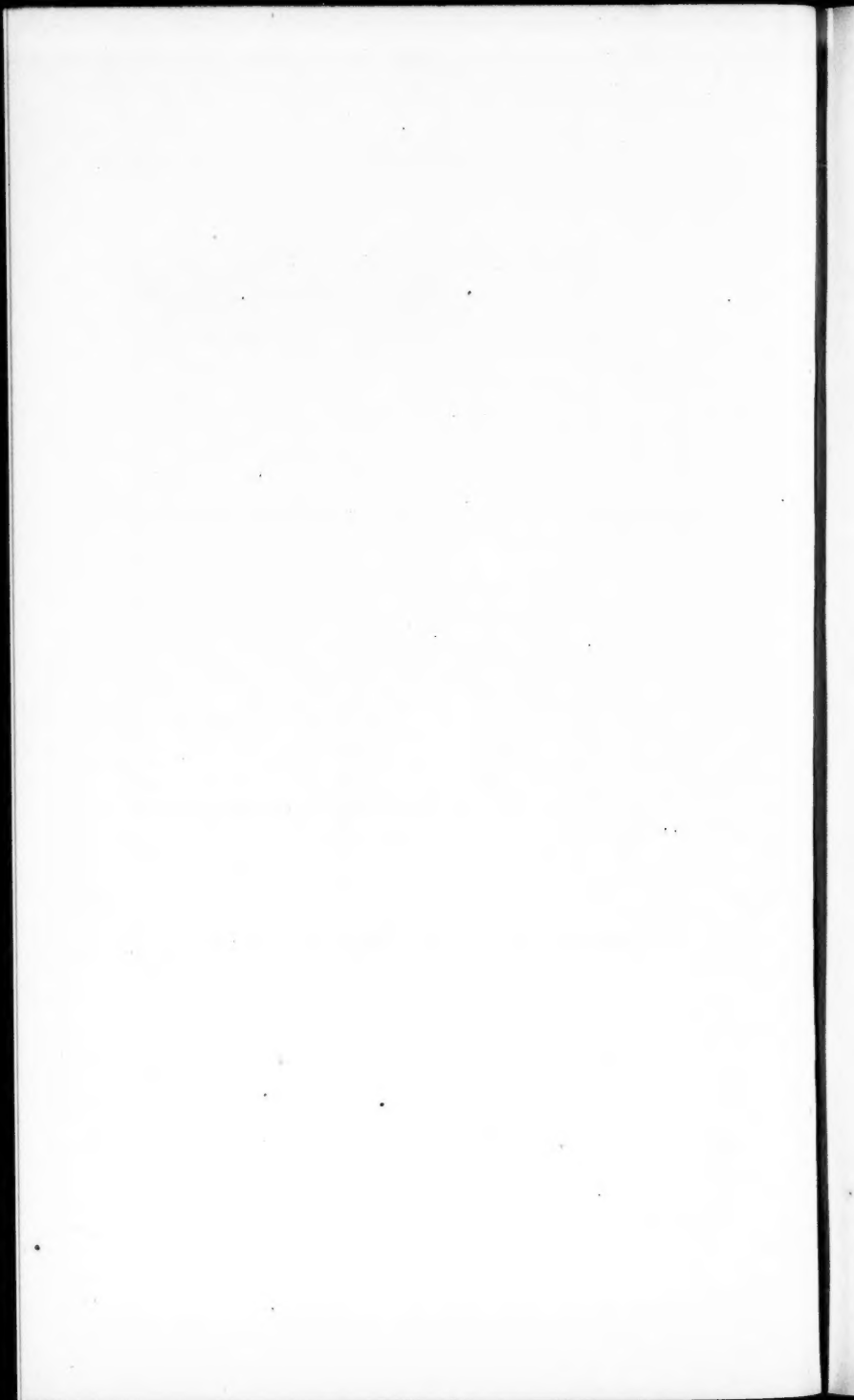


UPPER PLAN



GROUND PLAN

Photo-Lithographed by Wileman & Bass, London



but soon afterwards the victim of Richard, Duke of Gloucester, "Constabularius, Senescallus et Receptor" of the Castle, Lordship, and Manor of Wigmore, in the Marches of Wales, as well as of the other possessions of the Crown and of the House of York in the same part of the kingdom. (*Grants of King Edward V*, p. 8.)

The Castle of Wigmore and its dependencies remained in the hands of the Sovereign during the reigns of Henry VII, Henry VIII, Edward VI, Mary, and Elizabeth.

In the time of the last-named princes we find Sir Henry Sidney, when residing at Ludlow Castle, as Lord President of the Marches, applying for permission to cut wood in the forest of Deerfold for the use of the garrison. He alleges as his reason for doing so, that the supply of wood in the neighbourhood of Ludlow was so much reduced that they were compelled to burn that noxious mineral pit coal.

The Harleian MS. 354 contains the following entry :

"A Suruay of the Forrestes and Chaces of Bringewood, Mocktree, and Daruole, w't the Mannor of Buriton, taken the xxjth daye of Januarie in the first yeare of ye raigne of King James (1603), taken before Sr. Roger Bodenham, Knight; Sr. Charles Fox, Knight; Giles Foster, Esq., his Mat's generall receuor; Robert Berry, Esq., his Mat's generall surueir; Roland Vaughan, Esquire; Willm. Layton, Esq.; by vertue of his Mat's commission to them directed.

"The Forest of Darvoll, being measured, containeth in acres	2,095
Timber trees at 5d. the tree	- - - 22,050
Underwood at 13s. 4d. the acre	- - - 399 acres.

£5,778 10s.

The Forest of Mochtree and Chace of Brindgwood, being	
measured, do contain in acres	- - - 5,331
Timber trees, at 3s. 4d. the tree	- - - 3,173

£618 16s. 8d."

(Then follows a valuation of the Iron Works at Brindgwood, after which comes)—"These forests are stately grounds, and do breed a great and large Deer and will keep of Red and Fallow deer two or three thousand at the least."

In an old MS. volume in the office of Woods and Forests, Whitehall-place, is an entry relating to the forests of Bringwood, Mochtree, and Dorvall to the effect that these forests were formerly part of the Honour of Wigmore, in Herefordshire, and parcel of the ancient possession of the Crown. That Dorvall contained 2095 acres, including the fourds, woods, Wood-wood, Okele, Knitte, and Purven, all of which were granted by Queen Elizabeth to John Downing and Maurice Kiffen, in the thirty-third year of her reign (1591), for twenty-one years, under a rent of £18 2s. 6d. per annum. That the forest next came into the possession of the Earl of Essex; and after him into that of Sir Henry Lindley, by whom it was conveyed back to James I, in the second year of his reign (1605). The three forests were granted March 21st, thirteenth Charles I (1638), to Sir George Whitmore, Sir Edward Sawyer, and Wm. Gibson under a fee farm rent of £55 2s. 11½d. per annum, and this fee farm rent was settled on Queen Catherine.

The lease granted to Downing and Kiffen—who worked the iron forges of Bringwood—must have been given up, for four years afterwards it was again disposed of.

By Letters Patent, 2nd May, 37 Elizabeth (1595) the Honour, Castle, and Demesne lands of Wigmore, the Manor of Leinthall Earles, the forest, chase wood, and wood grounds called Darvold, the Manor of Burrington, the forest and chase of Mochtre, Prestwood, and Bringwood were granted to Sir Gelli Meyrick, Knt., and Sir Henry Lindley, of London, Knt. Sir Gelli Meyrick was attainted for high treason in the Earl of Essex's rebellion, 43 Elizabeth (1601) and executed. On his attainder, Sir Gelli's moiety of the manors above mentioned was granted by the Crown to Sir Henry Lindley, who, on the 22nd of January, 1601, sold and conveyed the honour, castle and demesne lands of Wigmore to Thomas Harley, Esq., reserving to himself out of the grant the Forest of Darvold and other property before-mentioned.

COPPER CAKES, ETC., CASTELLOR, ANGLESEY.

FROM the railway-station at Ty-Croes, in the county of Anglesey, a person much interested in the antiquities of the island may enjoy a walk in the direction opposite to that of Barclodiad-y-Gawres (vol. x, 3 series). At a short distance north-east of the church and village of Llanvaelog, on a farm called Ty-Newydd, he would find still conspicuous on its three supports the cromlech so well described in the January number of the *Archæologia Cambrensis*, 1864. From which point, taking a westerly course towards the river Crigyll, where it is crossed by the railway embankment, he might observe, west of a farmhouse, called Pentre-Traeth, on low marshy ground sometimes inundated by the sea, remains noticed on the Ordnance Map as a cromlech, but which may be described as a scattered tumulus, or carnedd, with its chamber, or most probably chambers, laid open and destroyed. On their south-western side, seemingly dismounted from its position as the cap-stone of a low cist or cell, a cumbrous block, $22\frac{1}{2}$ feet in circumference, and $3\frac{1}{4}$ ft. thick (see cut, p. 66), is so curiously poised on a ridge of earth and smaller stones as to give the appearance, from several points of view, of a larger part being out-balanced by a smaller one. That grave-stones of this magnitude, with the additional coverings of tumuli or superimposed carneddau, should have been regarded in a rude age as lasting protections to the ashes placed beneath them is not surprising. What remains of the Pentre-Traeth tumulus has a circumference of 110 feet, and stands about 2 feet above the surrounding plain. Near to its base are from twelve to sixteen large stones, many of them apparently dislodged from their original positions, and afterwards regarded as too heavy for removal to the inevitable stone wall, which here crosses the meadow. A few traces of an entrance passage from

the south-east are still visible. These remains and the Cruglas at Malldraeth described in a former number of the *Archæologia Cambrensis*, suggest an inquiry of some interest. It has been affirmed that considerable portions of the British coast have been elevated since the Roman period. During high tides the sea flows up to the Pentre-Traeth remains, and the sepulchral mound at Malldraeth, called the Cruglas, would be surrounded by its inundations if unprotected by modern embankments. I am unable to decide whether the Pentre-Traeth antiquity is the one alluded to by Mr. Pennant, where, advocating the sepulchral origin of these structures, he states that several cromlechs existed in his day "quite bedded in the carnedd or heap of stones, instances of which might be produced in Llanfaelog, in this island, etc." (*Tour in Wales*, vol. ii, p. 238.)

From hence he may, if an angler, fish his way up the Crigyll, an excellent trout stream, until he finds himself on the outskirts of a farm, called Waenfynydd, in the parish of Llechylched, where, on two rudely cultivated fields on the south-eastern side of the river, with a dreary prospect on either side, a few vestiges are to be seen of the once populous village of Castellor, one of the Castellors or Castell-iors noticed by Mr. Rowlands in his *Mona Antiqua*. Ten or a dozen widely dispersed hut foundations are almost the only traces of its former existence. Castellor has for a long period been deserted by its inhabitants, and its position, strangely omitted on the Ordnance Map, is almost unknown. Even the old parish church of Llechylched (*Arch. Camb.*, 1862, p. 118), which stands within two fields of it, participates in the surrounding desolation, its shattered roof and naked rafters proclaiming that church and population have retired to a more cheerful district. Many of the following particulars relating to the spot have been contributed by Mr. Robert Williams, the present occupier of Waenfynydd, who, at the commencement of his tenancy some forty-five years ago, was principally instrumental in digging up the ruins of Castellor. From

the first field adjoining the river which rises from its south-eastern bank with a rocky ascent of about 18 ft., from sixteen to twenty hut remains were dug up and removed. The floors of these were in every instance flagged, and the lower courses of their walls on the outside generally consisted of large stones set endwise, the interstices and the inner faces of the walls being worked with earth and smaller stones, the whole forming a thick bank impervious to air, and capable of sustaining considerable roof pressure. These cots or *cyttiau*, I venture to suggest, may have been roofed over with *cronglwydi* (roof-hurdles) wattled to each other and well-coated with heather, rushes, sods, or clay, constituting a light roof suitable to the walls, and strong because circular. The original import of the word *cronglwyd* being a convex, concave,¹ or a curved hurdle, I have thought it possible that hurdles so named were, in the first instance, designed for and adapted to a circular building with a conical or a dome-shaped roof. Part of a wall, 4 feet wide, which extended along the upper slope of the field, seemingly one of the ordinary defences of early villages in Anglesey, was carted away with the exception of a corner or terminal stone 8 feet long, now prostrate, but when first observed stood in an erect position. Two stones of a *cromlech*, the largest of which measures superficially 9 feet by 5½ feet, and is 3 feet thick, are at present the only perceptible antiquities on this field with the exception of the large stone mentioned above. The capstone of the *cromlech*, 15 feet long, was broken up many years ago. On the second field, separated from the first by a farm wall, seven or eight low circles, with several lines of upright stones, mark the sites of early habitations not fully obliterated, and also of structures, concerning the purpose of which it is vain to speculate. Enclosures of a peculiar form once stood here, the foundations of which the

¹ As a curved line represents the concave as well as the convex form, so the word *crom* or *crom* seems to be occasionally used in both senses.

tenant removed, but regarding which he has no particulars to communicate beyond the fact that they were much more difficult to dig up than the circular ones, owing to their superior construction. Near to them on their north-eastern side lies a small burial-ground, where human remains have been found protected by rudely formed graves. It will be observed that the western angle of one of these enclosures is strangely rounded off, probably to accommodate a paved way which here passes unnoticed beneath the sward. This line of road may be regarded as the most interesting antiquity at Castellor. From a southerly direction it descends north-east of the farm-house of Tai-croesion to a small brook, where traces of it were to be seen a year or two ago; after crossing which it enters and traverses the opposite field, and continuing its course through the remains of the village, descends with a curve to the Crigyll a little higher up the stream than Castellor, from whence it proceeds in a direct line to the Roman camp at Caer-Helen. This narrow pavement, or street, is reported to have been a sort of highway between Holyhead and Abermenai. Where it crosses the Crigyll at a point so swampy as to be hardly approachable excepting in the driest of summer seasons, the horizontal slabs of a bridge are sometimes visible beneath the water, fastened to which and to a submerged rock are two rings of iron, supposed to have served as the moorings of small vessels. It is hence inferred that the sea flowed thus high up the river and rendered it more navigable than it is at present. A change of some extent has occurred here, difficult to account for otherwise than by supposing that a sand-drift from the coast, the effects of which are so destructive on this side of the island, has silted up the once broader and deeper outlet of the Crigyll and confined its waters to their present channel. The opposite plain of Towyn Trewan, overgrown with bent, heather, and clumps of furze, is a bed of sand driven landward by prevailing winds. One consequence of the change is that the causeway descends to the river where it is now most difficult to cross it.

To trace roads made during the Roman period across the broken surface of an agricultural county like Anglesey is, in most instances, hopelessly difficult. Where, undestroyed by the agriculturist, either they lie buried beneath the soil of centuries or they have been so far blended with modern highways as to elude observation. In the way of suggestion it may be stated that a line drawn on an Ordnance Map from Caer-Helen to Abermenai would pass through Castellor and would enter Malldraeth at a point below Newborough, where there were fords with roads leading to them commonly used by the natives. Abermenai is one of the narrowest crossings of the Menai, and offers the most direct line of communication between Holyhead and Dinas-Dinlle, a circumstance of importance, if it is supposed the Romans held posts of observation along our coast. From Segontium towards Dinas-Dinlle a military road has been traced across a flat morass leading to a river, the ford over which was called in Mr. Lyson's day Rhyd-y-Pedestre. A straight line also drawn from Castellor¹ to Segontium would pass through a place called Pensarn (causeway or pavement end), from whence with a very slight deviation such as might be the result of natural obstacles, it would intersect Trefeilir, not far from which, on an isolated eminence named Cadmarth, traces remain of a small fortress said to have been productive of Roman coins, and near to which a cake of copper was found. Thence passing Trefdraeth church, it would enter the marsh, where a ford existed with a road leading to it, acknowledged to have been the most frequented of the Malldraeth crossings prior to the construction of the present embankment. Until recent times a whitewashed circular structure, called the white lady, stood on the opposite or Llangeinwen side of the estuary as a guide to benighted travellers. Having

¹ This Castellor line, branching off at Caer Helen, does not in any way interfere with the road visited by the Association when at Holyhead, and described by Mr. Wynn Williams as pointing towards Llangefni.

crossed Malldraeth the line would touch a place named 'Yr-Heol (or the street), incorrectly given on the map as Rel, where an old road ascends from the marsh, and where some flagging is visible, proceeding from which point it would quickly fall into the paved ways traced and described by Mr. Wynn Williams in a former number of this Journal. It may, perhaps, be worthy of notice that the Roman station at Holyhead and the camps of Caer-Helen, Cadmarth, and Caerleb are not far from being equidistant. A straight line from Holyhead to Caer-Helen would give six miles; from Caer-Helen to Cadmarth, six miles; from Cadmarth to Caerleb, five miles and three furlongs; from Cadmarth also to Rhuddgaer, five miles and six furlongs. It will be found by the same kind of admeasurement that the camp at Bryn-Eryr is about six miles and two furlongs apart from Caerleb. The marching distances between these camps and military posts would, of course, be much greater, and would vary considerably owing to the difficulties and the many natural obstacles to be evaded or to be overcome.

Crigyll is a Welsh word signifying a creek or bay. Mr. Rowlands, however, in his *Mona Antiqua*, prefers to associate it with the name of Agricola. At p. 107 of his work he writes thus:—"The Roman general now, in all likelihood, traversed and viewed the country, and, perhaps, left some monument of his name at or near to the furthest western point¹ of it, called Griccill, as the Britons probably called him, *i.e.* Agricola, and established garrisons at two separate places of the island, viz., at the two Castellors—*Dominatorum castra* as the name imports—'castell' originally importing a Roman fort, and 'ior' being the ancient British word for lord or governor—the one part of the name being Roman and the other British, gives grounds to guess that they were his first presidiary garrisons, the one being near Griccill that bears some shadow of his name."

¹ The Roman station at Holyhead, the "furthest western point" of Anglesey, is, with a number of our island antiquities, unaccountably ignored by Mr. Rowlands in his description of Anglesey.

Many objects of antiquarian interest were doubtless brought to light at Castellor, which, owing to the indifference of the parties who found them were thoughtlessly dispersed or lost. Among the things named were querns, mortars, and coins; also, a supposed leather money, often spoken of in this county as having been in circulation at some early period, consisting of well-formed circular pieces of leather, with bits of silver neatly inserted and riveted in their centres without any impressions or characters. A large quantity of this money, according to the statement of the tenant, was discovered in a small recess or stone cupboard in the wall of a hut, and was by himself and his workman distributed amongst their friends. There was a tendency in the leather to crumble when exposed to the atmosphere. A pair of gold tweezers is also reported to have been found, but no one can say what became of them, or name the fortunate person who got possession of so choice a relic. Peculiar good fortune befell a labourer two years ago whilst crossing this ground to his work. On a spot often traversed by men, horses, and carts some incident roused his curiosity, and led him to examine an object which proved to be a cake of copper. An event so promising, and a belief that the goodly mass was gold, induced him to commence a clandestine search, which ended in his finding two more. With considerable advantage to himself, he broke up one and sold the fragments as curiosities. The others, destined by him to a similar fate, were fortunately rescued by Mr. Wynn Williams, who succeeded in adding a superior specimen to his collection of local antiquities at Menaifron. Excellent representations of the Castellor cakes are rendered by him in the annexed plate. Their respective dimensions and weights are as follows:—No. 1—Diameter at top, 13 ins.; diameter at bottom, 10 ins.; thickness at edges, 2 ins.; thickness in centre, $2\frac{1}{2}$ ins.; weight, 49 pounds. No. 2—Diameter at top, 11 ins.; diameter at bottom, 10 ins.; thickness at edges, from $1\frac{1}{2}$ to 2 ins.; thickness in

centre, $2\frac{3}{8}$ ins.; weight, 34 pounds. On these no impressions or letters have been observed. They have a rough and porous exterior, and their upper faces are in parts deeply pitted with what may be described as air or bubble marks. Beneath this rough coating the metal is close and solid. The mould they were cast in was probably of light earth or sand, the cavity or receptacle of which must have resembled in form the interior of a small frying-pan. I am induced to believe the mould was neither of stone nor metal, because one of them has a protrusion on its lower face just as if the loose substance of its matrix had given way and had been displaced by the first descent and flow of the fused ore. Their resemblance in figure, weight, and dimensions, to the specimen preserved at Mostyn, impressed with Roman characters, is so remarkable that we cannot do otherwise than assign to them a similar date, and suppose them to be Roman. It is singular, however, and deserving of notice that but one of the specimens found in Anglesey bears a Roman impression, and that, in the instances of discovery with which we are best acquainted, the cakes were associated with British huts, as at Castellor, and at a place called Tyndrefoel, where one was found near to a cluster of circular habitations. I may here mention that Mr. Barnwell lately exhibited a copper fragment, found some five years ago under peculiar circumstances in Brittany. Not far from Quimper, an undoubted Roman station, a deposit of a great many various bronze articles was discovered, and among them a bundle of celts bound in a bronze ring, probably for the convenience of transport. With them were two cakes of copper, one whole, the other broken up into sections. All the sections of the cake were there as it had been broken up in readiness, it is supposed, for the melting-pot. Judging from the fragments exhibited, the cake, when entire, had a diameter of 11 or 12 ins., and must have resembled in dimensions and general appearance the smaller and more imperfect specimen from Castellor, with the difference that the

fracture of the Breton metal shows it to be less pure, being more granulated and honeycombed, owing probably to some imperfection of smelting. The surface measure of the fragment is $3\frac{1}{2}$ ins. by $2\frac{1}{2}$ ins. Its thickness at 2 ins. from the outer edge $1\frac{3}{4}$ in., and its weight 2 pounds and 6 ounces.

No indications of smelting have been met with at Castellor, and no truly ancient copper workings have been noticed in the neighbourhood. Many may exist unobserved within a few miles of the place, because the earliest efforts of the Britons to extract ore from its native rock would probably be by quarrying out such veins as appeared on the surface, an operation which would leave no distinguishing or remarkable traces. When a sample of the copper was brought under the notice of an eminent metallurgist unacquainted with its history, he stated "the fracture to be of a deeper colour than your best copper, caused by the oxide of copper of a ruby colour which it contains," and added "it is difficult to determine the period of its manufacture further than it is of a very rude quality, such as could hardly be sold in these times, because the poling process of refining has not been applied to it."

The discovery of pig-copper at Castellor is by no means a solitary instance of the kind in this county. Mr. Pennant, in his *Tour in Wales* (vol. ii, p. 266), describes a cake of this metal found in the neighbourhood of Llanfaethle, which weighed fifty pounds. In another part of his *Tour* (i, p. 63) he mentions the discovery of a mass of copper "at Caerhun, the ancient Conovium, four miles above Conway," and proceeds to describe it as "in shape of a cake of beeswax, on the upper part of which is a deep concave impression, with the words SOCIO ROMÆ. Across these is impressed obliquely, in lesser letters, NATSOL." The weight of this antiquity is forty-two pounds; the diameter of the upper part, 11 ins.; the thickness in the middle, $2\frac{3}{4}$ ins. Mr. Pennant's assertion, however, that the above antiquity was discovered at Caerhun, is stoutly controverted by Miss

Angharad Llwyd in her *History of Anglesey* (p. 181), where she affirms, "in this neighbourhood (Aberffraw, Anglesey), and not at Caerhun, as stated by Mr. Pen-nant, was found the curious mass of copper which is now in the library at Mostyn."

A similarly moulded specimen, but not so heavy, may be seen at the Carnarvon Museum, dug up in 1840, at a farm then called Cefn-nithgroen (now Bodfeillion), on the left bank of the Caradog,¹ in the parish of Llan-beulan, the dimensions of which are as follow: diameter at the upper surface, $11\frac{1}{2}$ ins.; diameter of lower face, $9\frac{1}{2}$ ins.; average thickness, $1\frac{1}{2}$ in.; weight, thirty pounds. On its centre is a hummock, 2 ins. high, where the fused metal probably ceased to flow. Its outer edge is elevated about a quarter of an inch above the general surface; which formation is observable in most of the examples, and may be the natural result of cooling more rapidly at the edges and along the sides of the moulds.

Another cake of copper is mentioned, on excellent authority, as having been met with in the neighbourhood of Llanfairynghornwy, about fourteen years ago, which, owing to the misapprehension or the negligence of a servant, was thrown into a furnace at Amlwch. I have recently heard of a similar discovery at Tyndre-foel, in the parish of Cerrig-ceinwen, where a pig of the same metal, identical in form with those already described, was fished up from the bottom of a well, and sold, in the first instance, for ten shillings; the subsequent history of which I have been unable to trace. Another specimen, it appears, found at Llangwyllog, is preserved by Sir Richard Bulkeley at Baron Hill.

It is remarkable that in the greater number of the above recorded instances, the discoveries should have occurred not far distant from the south-western limits of Anglesey, whilst our known copper-mines of the present day, with their ancient workings (some of which exist, and may be explored, at Paris Mountain and

¹ The same river as the Crigyll, named Caradog nearer to its source.

towards Bull Bay) are nearer to its northern coast. In accounting for this, are we to suppose the metallic produce of the island followed the current of its small and insignificant rivers towards the south-west, and that the cakes found at Castellor were conveyed down stream to it, as a place of export frequented by Romans and Britons? Or are we rather to believe they were brought there from mines not far distant, to meet the Roman street or road which may have crossed Anglesey in this direction, between Holyhead and Segontium, terminating at Barras or else at Tal-y-foel? In estimating these probabilities, it should not be forgotten that the light coracle of primæval times, before draining was thought of, when each valley of our island is supposed to have been a flooded morass, might have passed long distances up its water-courses for the conveyance of such produce.

Of the other Castellor, or Castell-ior, in the parish of Llansadwrn, little is at present known beyond the fact that military works of some kind are *supposed* to have stood north-east of the farmhouse which bears the name, on land too fertile to be permanently left in a state of wild neglect. The plough has long since laid smooth the last traces of this Castellor, and luxuriant crops now thrive on the ground it occupied. Mr. Rowlands, in his notice of the place, proceeds to say, "where do yet appear marks of an ancient fortress," but unfortunately omits to tell us of what form or extent. A few hut-remains are visible on a meadow adjoining its supposed site.

Distant from this Castellor about six furlongs, in a northerly direction, on meadow-land belonging to a farm called Bryn-Eryr (*bryn* signifying a hill or mount, and *eryr* an eagle, the name is supposed to refer to the Roman eagle), the rectangular lines of a small camp are faintly discernible. Towards the centre of it a ridge of slightly elevated ground extends north-west and south-east, which may possibly conceal beneath its surface remains of interest.

About four furlongs still further, in a direction north-

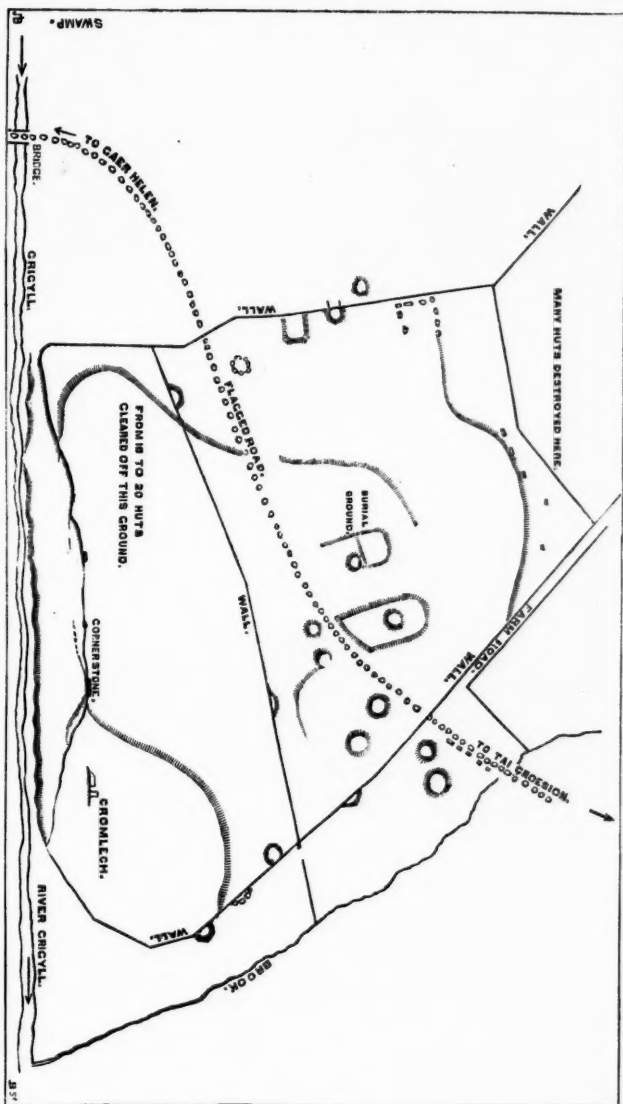
east of Bryn-Eryr, on uncultivated land attached to a farm called Hendrevor or Hendrev-ior, another square enclosure appears, consisting of a single bank and ditch. Within it are the remains of a circular habitation, which, owing to its prominence, and the singularity of its position, reminds one of the hut at Caerleb. The interior of this habitation measures diametrically about 24 ft. Weapons, much corroded, are reported to have been dug up within it. This simple earthwork, believed to be Roman, is situated on the right or northern bank of a small stream called the Braint; the same which, passing near to Bryn-Eryr, flows onward in its southerly course towards the well known antiquities of Bryn-cellidu, Trefwri (Tref-Orry?), Caerleb, Castell, and Bryngwyn, and ultimately glides into the Menai below Caerllechau and Rhuddgaer. In extent and situation the camps of Hendrevor and Bryn-Eryr resemble so nearly the Roman work at Caerleb that they might well have been designed by the same people. According to a rough estimate the inner area of Caerleb measures 59 yards by 45 yards; that of Hendrevor, 51 yards by 41 yards; and the interior of Bryn Eryr, 65 yards by 51 yards; dimensions which are certainly small, but do not differ so greatly as might be expected from the important Roman fort at Segontium as described by Mr. Pennant, the walls of which he represents as 74 yards by 64 yards. The measurement given by him of the fort at Holyhead is 73 yards by 43 yards. The Roman camp called Hen Dinbych above Llanrhaidr, Denbighshire, as described by Mr. Barnwell, is a square of 76 yards. Conovium, or Caerhun, according to Mr. Lyson, was a square of 86 yards; and the camp at Rhuddgaer Mr. Wynn Williams tells us was 90 yards by 60 yards. A similarity may be observed, not only in the extent, but in the proportions of many of these camps; and they are here adduced merely to show the probability that the small rectangular defensive works at Hendrevor and Bryn Eryr are Roman. The positions chosen in each of the three instances referred to are low meadow

land where trenches would be easily formed, and when completed, would as readily be filled with water. What strikes the observer as remarkable in these examples of castrametation is the contempt evinced by their designers for the missiles used by the natives at the time of their construction. Caerleb, and especially the camp at Hendrevor, are commanded by higher ground extending along one of their fronts. So also is the enclosure at Bryn Eryr in a slighter degree. Such fortified stations, with others which might be named, go far to show that, notwithstanding the antiquity of the bow¹ as an instrument of war, it was not used by the Anglesey Britons in their encounters with the Romans, or, if used, it must have been a most ineffective and powerless implement. Should this have been the case, the Roman soldier stationed behind trenches filled with water and banks surmounted by palisades might have regarded with indifference a threatening vantage ground which, in later times, would have rendered his position irksome, if not untenable. A handsome fibula found in this neighbourhood is preserved at Treffos.

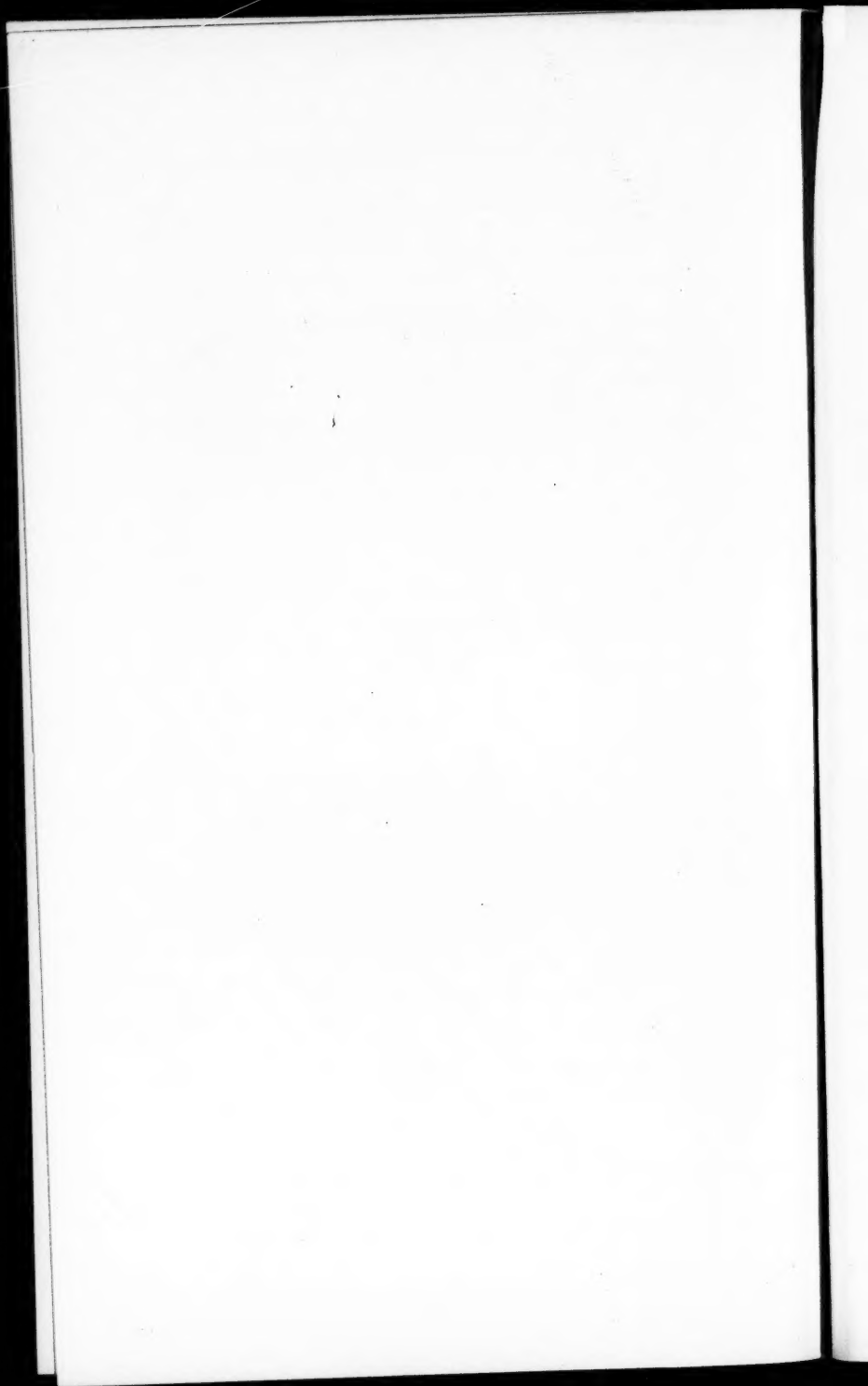
Having noticed Caerleb, it may not be out of place to state that, in compliance with the wishes, and at the expense of, the late Lord Boston, a digging on a small scale was renewed within its trenches subsequent to the date of the short memoir published in the July number of the *Arch. Camb.*, 1866. This research terminated in no particular or new result. An undisturbed portion of the floor of the central hut, consisting of two and in parts of three layers of lime-stone flags was broken up. On a level with the lowest layer the head of a drain appeared, the course of which was not worked out and followed. On the clay beneath three courses of these flags, a few fragments of good Samian ware bearing figures in relief, with some pieces of a black pottery, were found, which served to prove the presence of the

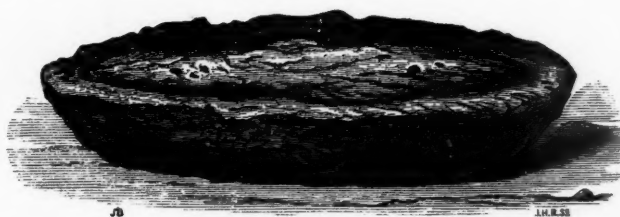
¹ Does evidence exist that flint arrow-heads, when shafted, were in this country propelled otherwise than by strength of arm?

Romans within the camp prior to the formation of this floor. In the crevices and interstices of the floor, and not underneath it, three small brass coins, with pieces of others, were lodged, evidently Roman, but so effaced by oxydation that their legends were unreadable. Indications were here obtained that the floor existed at a time when Roman coins were in circulation. Also on the surface of the floor specimens of several kinds of a dark coarse pottery, with others of a superior sort, were met with on this as well as on the former occasion, all of which Mr. Albert Way (to whom I am much indebted, and whose kindness and courtesy I gratefully acknowledge) pronounced to be undoubtedly Roman, although possibly some of them may have been manufactured in this country. These discoveries show the antiquity of the central hut at Caerleb, and prove, as has been already stated, its early occupation by the Romans, or by a Romanised people. Excavations on the outside of this circular structure brought to light fragments of figured Samian and of white Salopian wares, the latter being parts of mortaria, the tritulating particles of which consisted of a minute bluish gravel. Also black pottery of several varieties, one of which, impressed with a reticulated pattern, resembled closely in colour, texture, and ornamentation, a kind which is dug up in considerable quantities at Wroxeter. Boars' tusks, the molars of oxen, and roundish pebbles about three quarters of an inch in diameter of two contrasting colours, viz., a dark grey, approaching to black, and red jasper came to light. The smoothness, roundness, and polish of the pebbles suggested the idea of their having been used by the Roman soldier as substitutes for men in some primitive game. One of red jasper was met with at Parciau Llaneugrad. Within about 10 feet of this central ruin a curved line of stones neatly arranged was exposed and regarded as marking the position of a second hut. Also, at a short distance from it, three slabs, set edgewise, appeared, commencing a similar curve, the course of which was traced no further.

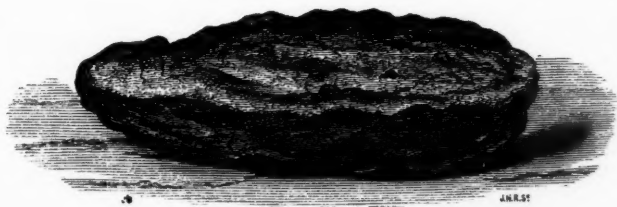


CASTLE ON THE CRIGYLL, AS SURVEYED IN 1867.





No. 1.



No. 2.

TWO ANCIENT CAKES OF COPPER.

(From Drawings by the Rev. W. Wynn Williams, jun., M.A.)



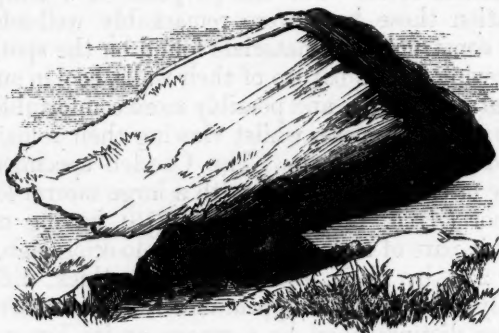
From these excavations, and from others which have occurred in different parts of Anglesey, we may gather that the soldiers of civilised Rome availed themselves of such accommodations as British huts could supply when at a distance from their larger stations. In no other way, in fact, can we account for the paucity of Roman structures met with in this county, which, owing to its mineral wealth, must have been an object of interest to its invaders, and held by them, we may suppose, in considerable force. For the purposes of a temporary occupation these huts were remarkably well-adapted. Easily constructed of materials found on the spot, they were, owing to the nature of their walls, cool in summer and warm in winter, and possibly more comfortable than we are apt to suppose, whilst viewing their remains on some deserted common. The Caerleb specimen was strictly of the British type, with a large mortar let into the floor (*Arch. Camb.*, 1866, p. 213), having on one side of it part of a smooth and clean-looking slab, measuring 2 ft. by $1\frac{1}{2}$ ft., and about 6 ins. thick, differing, not only in its size and appearance from the other flags, but also distinguished by a groove at its lower edge, seemingly intended to fit a corresponding rough chiselling at the edge of the mortar. Slab and mortar may have been designed for the preparation of food. The supposition, however, that the excavated stone of a schistose character was intended especially for pounding¹ is rendered questionable by the fact that the surface of its interior exhibits no decided traces of attrition, is peculiarly rough, and still retains unobliterated the tool-marks of the pointed instrument which formed it. Possibly hot embers placed within its cavity, or a fire kindled above its orifice, may have heated it sufficiently for some culinary purpose. A stone basin, somewhat deeper than the Caerleb example, was full of cockle-shells when discovered on a farm near to Llanddaniel,

¹ Many stone mortars are met with, worn smooth at bottom, whilst others retain their original roughness. In some instances the basin is so narrow and deep as to appear inconvenient for pounding.

but whether it had ever been set in a floor has not been ascertained.

In conclusion I need not here remind members of the valuable memoirs recently published in this Journal by the Hon. Mr. Stanley and Mr. Albert Way on the subject of Hut-dwellings at Holyhead, whose united contributions have thrown much light on the internal arrangements of circular habitations in this county.

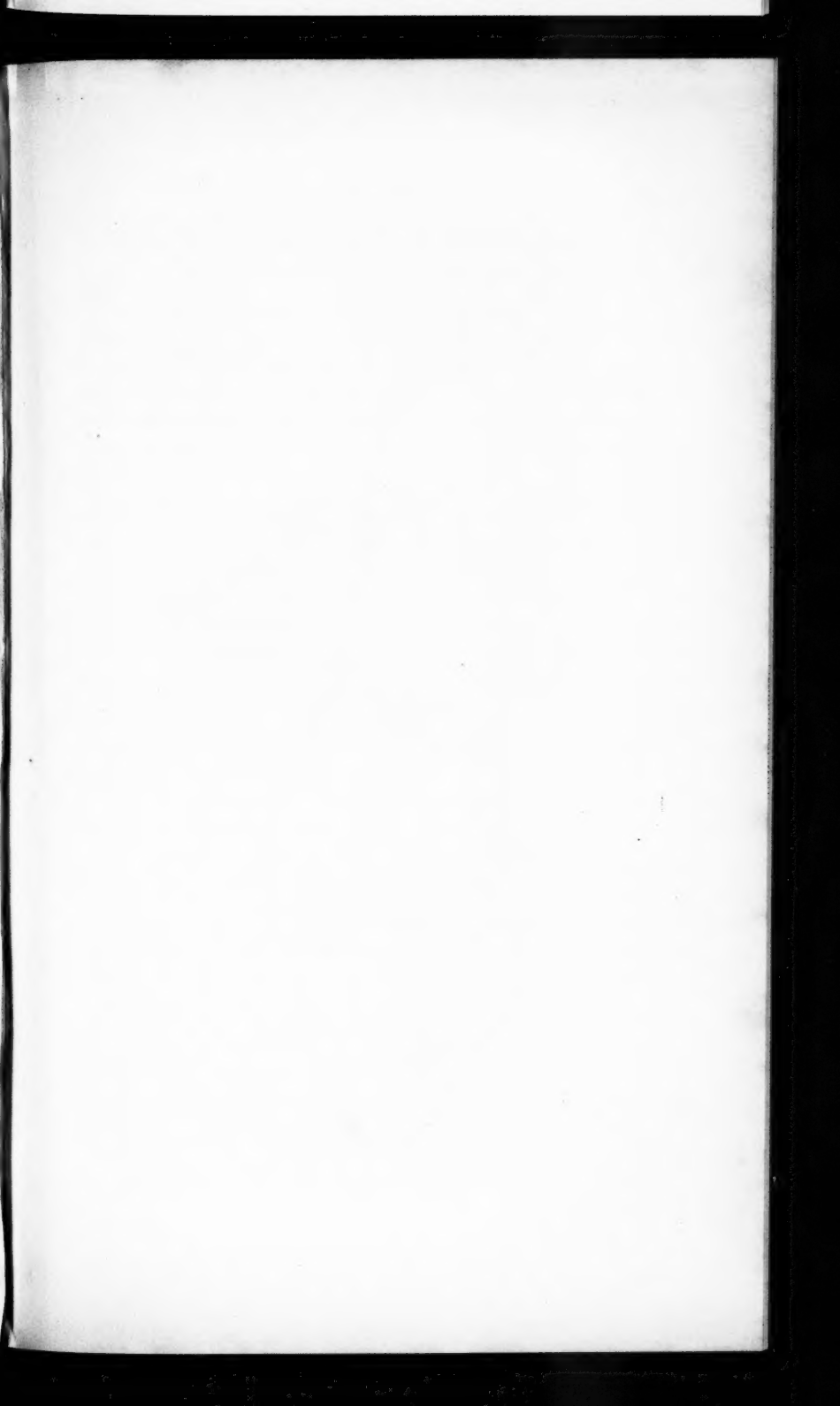
HUGH PRICHARD.



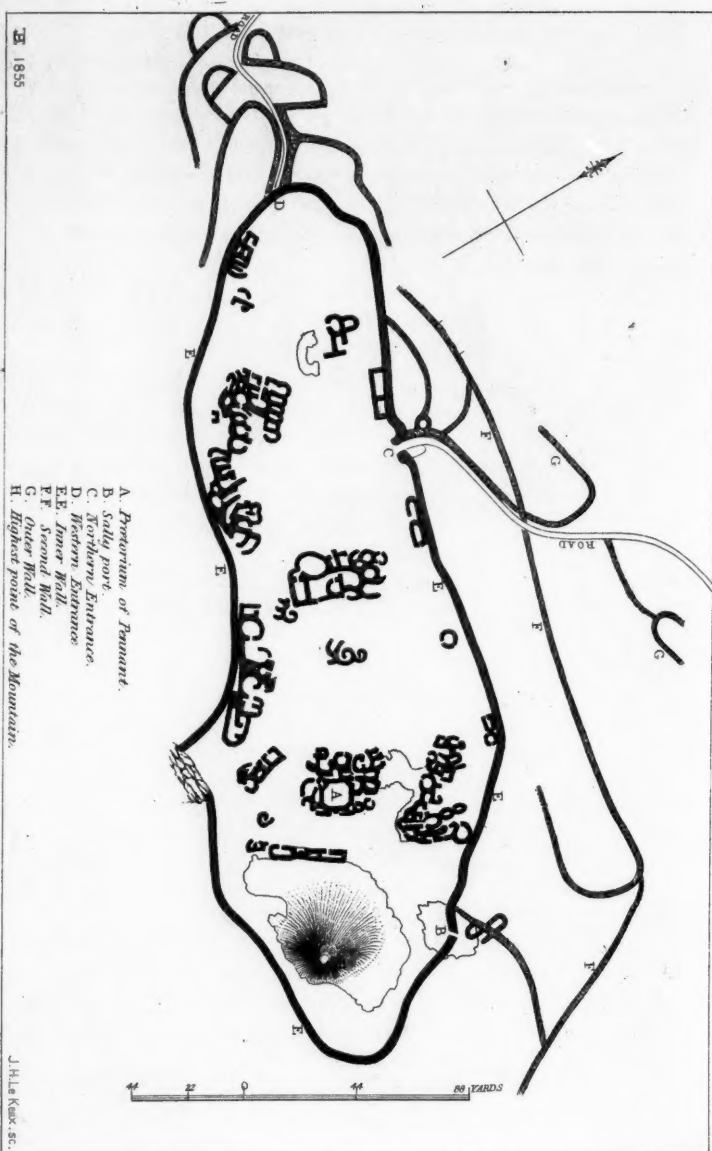
South-East View of Stone at Pentre Traeth. (See p. 51.)

TRE 'R CEIRI.

On the summits of our Welsh mountains are frequently to be found traces, more or less considerable, of fortified towns, all of them having certain common features, and all appearing to have been the work of the same race, whatever race that may have been. It is true, indeed, that similar circumstances of material and locality may have led to the adoption of similar contrivances; but still, independent of this consideration, there is no doubt such a general uniformity of design and construction as to make it extremely probable that these works belong to one period and to one race. In South Wales the two finest examples are, perhaps, those of Moel



28 1855



- A. Perimeter of Tannum.
- B. Sally port.
- C. Northern Entrance.
- D. Western Entrance.
- E. Inner Wall.
- EE. Second Wall.
- G. Outer Wall.
- H. Highest point of the Mountain.

TANNUM CATTLE STATION.
CARRINGTONSHIRE.

J. H. Lee Kirk, sc.

Trigarn, on the Preseleu range in Pembrokeshire, and Carn Goch in Carmarthenshire, a plan of which last is given in the sixth volume of the third series of this Journal. In North Wales such remains are more numerous, but, with the exception of the great works in Carnarvonshire of Penmaen Mawr and Tre'r Ceiri, and one or two lesser examples, they are less remarkable for their extent and importance. Some of these have been already described in the *Archæologia Cambrensis* by Professor Babington, the late Rev. H. Longueville Jones, and other members of this Society. The only description given of the most important of this class of remains, namely, that of Tre'r Ceiri, is that of Mr. L. Jones Parry, of Madryn, in the Society's Journal of 1855. It is accompanied with a plan of the town, which is here reproduced, as the volume in which it is to be found is no longer to be procured, except by rare accident. A description had, indeed, been previously given by Pennant, but meagre and unworthy of the writer and the monument, while the two views he gives of it are not more satisfactory, even with due allowance for alterations caused by time and man since his visit. It is, indeed, a fact that, however interesting his writings are, they are not always very accurate, for the late Mr. E. W. Brayley, the well-known London antiquary, has pointed out many careless blunders and misstatements in his *History of London*, circumstances which seem to throw some doubts on his general accuracy. One of the views he has given of Tre'r Ceiri seems to have been taken hastily, as if his object was to give only a general sketch of the kind of work rather than correct details. Mr. Jones Parry supplies many of Pennant's omissions, but he has unfortunately not extended his description to more minute details, without which few who have not personally visited the spot could, perhaps, form any satisfactory opinion of remains which are of such interest. It will, moreover, be seen further on that a later survey of one of the principal entrances presents us with a result some-

what different from that arrived at by the survey of Mr. Jones Parry, but this may in some degree be explained by the fact that in laying down his plan he seems to have been so strict and anxious to put down nothing which could admit of the smallest doubt that he may have thus passed over less perfect remains, which, in spite of the condition in which he found them, are, beyond all question, actual and true portions of the original arrangements.

Tre'r Ceiri, usually understood to mean the *town of fortresses*, although sometimes known by other designations, is situated on the most inland of the three peaks which so conspicuously distinguish the Eifl from the other neighbouring mountains. The selection of such an elevated and isolated height of fourteen hundred feet for a town or fortress of such strength and dimensions must, it is presumed, have been originally dictated by strategical considerations, but what those considerations were is not very evident; for, although it effectually commanded, on one side, the line of road running north and south, being nearly the same as the present turnpike-road from Clynnog to Pwllheli, yet it would have been easy to have penetrated to the south by bearing more to the east, and placing a high mountain between the line of march and the road running at the base of the mountain on which this *town of fortresses* stood. On the opposite side of the Eifl range, namely, that along the coast, it might have been easy to prevent any passage southwards, if any such passage ever existed—for the rocky and steep character of the ground is such that, even unattacked, any considerable body of men could not easily have passed. But, even were it possible to have found a road this way, the small *castel* marked on the map on the north side of Nant Gwrtheryn (Vorgern), and facing the mountain, must have been first taken. Whatever was the object of the builders of this town, it is certain that it was so near the coast that if the inhabitants were a seafaring race, more fond of making their inroads from the seaboard, they

had certainly a stronghold wherein they could store whatever plunder they had secured, and where the older and feebler portion were able to defend themselves behind such walls while their friends were absent at sea.

Another suggestion may be offered, namely, that this stronghold may have been one of the last refuges of the Gael or Gwyddel, against the invading Cymry. We find, at least all along the western coast of Wales, and especially the northern portion, the most numerous traces of this race, if Welsh tradition correctly assigns them, to the Gael. And more especially on the west side of Anglesea, are those remains most numerous, as if the receding and weaker race found their last and safest defences among the swamps and low lying tracts of that district. Nor are we allowed to suppose, as some have done, that all those remains are nothing but the monuments of Irish marauders who from time to time made hostile descents upon these shores, and maintained themselves for a longer or shorter period until swept back or annihilated by the more powerful Cymry, as was Serigi by Casallawn at Holyhead. It is true such invasions from Ireland did take place, and the destruction of Serigi may be considered a historic fact; yet, as the author of the *Gael in Gwynedd* has plainly shown, the existence of the name of Gwyddel in nearly fifty different parts of Wales, both inland and near the coast, satisfactorily proves that that race must have been the prior holders of this part of Wales, until they were ousted out by the predecessors of the modern Welsh (*Arch. Camb.*, 1850, supplement to, and 1854), and driven to Irish shores, whence they would naturally, as occasion offered, make ineffectual attempts to recover their lost lands; or, at least, do as much harm as they could to their inveterate enemies. It is not, therefore, improbable that as these earlier inhabitants were driven continually backwards towards the west they would make a last stand in strongholds like the one that is the subject of this notice. Pennant thinks that this

part of Carnarvonshire which contains so many similar works, if not on the scale of Tre 'r Ceiri, was the last retreat of the ancient Britons before their Saxon enemies, and he gives the names of several of these fortresses—as Penturc, Carn-Madryn, Pen-y-gaer, etc., but he could hardly have imagined that, even if they had been occupied as defences against the Saxon invader, that the ancient Britons of that time were the builders of these structures. There can, however, be little doubt that they must be referred to a much earlier period, and probably anterior to the arrival of the Britons themselves into this district. It has also been sometimes stated that such hill fortresses were intended merely as temporary refuges for men and cattle, in case of sudden attack from the nearest tribe. This may possibly be the case in some of the less important examples, but could hardly have been so in those which have been fortified with such care and with so much labour as the larger ones, all of which, more or less, have evident traces of permanent occupation. The winter in such situations must have been severe, if the temperature of those times was the same as at present; but M. Le Men, in his valuable and interesting account of Castle Coz, which appeared in the first volume of the present series, shows beyond all contradiction that men lived, and perhaps flourished too, in situations where even the hardiest peasant of the present time would decline to settle himself and family.

To ascend this mountain most easily, it is necessary to follow the high road from the village of Llanelhaiarn to Nevin for nearly a mile and a-half, and then to strike off to the left up the slope until a narrow green pathway which winds round the ascent is reached. This pathway, which, like other ancient paths, is entirely free from the heath and gorse which cover the mountain, and which is, no doubt, the original path which the former inhabitants made use of, conducts to one of the two main entrances into the town. The only obstacle to be overcome is a high modern wall of loose

stone. With this single exception, this ascent is easy; while any other more direct, from the village below, is not only much more steep, but is impeded by large sheets, if the term may be used, of loose stones of considerable size, over which it is necessary to pick one's way with much caution. At first sight these sheets of stones, which occur at intervals, one above the other, might be thought to have been accidentally formed from stones rolled from the summit at various times, but on closer examination this will be found not to be the case. It is noticed that they occur on that portion of the mountain which, although not inaccessible, does not admit of any very rapid ascent. To retard still further such an ascent, these sheets of stones, which occur here and there, as if designedly arranged, are particularly well adapted, for, even as they now exist, it is impossible to cross them without carefully picking one's way. In doing this, the attack would be exposed to the missiles hurled down from the higher ground by the defenders, who would be, from their situation, protected from whatever missiles might be launched against them from below. In those days there was no such thing as clearing the battlements of defenders preparatory to the actual assault in the case of these hill fortresses, so that the only chance of success was to lose as little time as possible in traversing the intervening space. The Gaulish attack was, under all circumstances, generally of this kind, depending most on the rapidity of the first charge, as was the case with their descendants in Scotland in the last century, when the Highlanders of the Pretender's forces thus routed the better disciplined troops of the opposite side. Even a slight impediment, slight enough to stop an advance at full speed, even for a short time, was of importance to the defence; so that, in M. Le Men's opinion, the double row of stones across the neck of land that separates Castle Coz from the mainland, was considered sufficient to baffle the assailants. The same motive led to the fixing numerous pointed stones that stud the only two accessible plateaus

by which the fortress of Pen Caer Helen could be assaulted (see *Arch. Camb.*, 1868). These are neither high nor close enough to stop all advance; but they are admirably arranged with a view to making it necessary to use great precaution in advancing. Professor Babington has also given an account of the still more remarkable instance in the Isle of Arran off Galway. Here tall upright slabs of stone are so closely set that progress through them must have been so difficult and tedious that unless both parties could equally annoy each other by missiles, a successful assault would seem hopeless. In the same way the large sheets of loose stones protected the approach of Tre'r Ceiri, and there can be little doubt but that they were placed there for that very purpose. The only two other explanations of their presence are that this supposed arrangement is nothing but a collection brought down from time to time by accident or natural agencies, or are the scattered and spread *débris* of walls once standing. The first explanation is hardly admissible when the character and grouping of these masses is considered; nor is the second more admissible, for such detached walls built at intervals so far below the main works would have made as good cover to the attack as to the defence, if they were once turned. Mr. Jones Parry has not alluded to these groups of stones, which would hardly be observed unless the ascent was made across them. Had he taken that route at any time during his visits to the summit, he must have been struck with the evidence they exhibit of design, and how successfully the design was carried out.

The configuration of the town follows that of the summit of the mountain, and, according to the ordnance map, runs nearly north and south, a direction which does not agree with the plan of Mr. Jones Parry, nor is it easy to explain the cause of this difference, except by some oversight. Taking, however, the ordnance map as our guide, we find the most important and interesting details on the western side, which runs nearly parallel

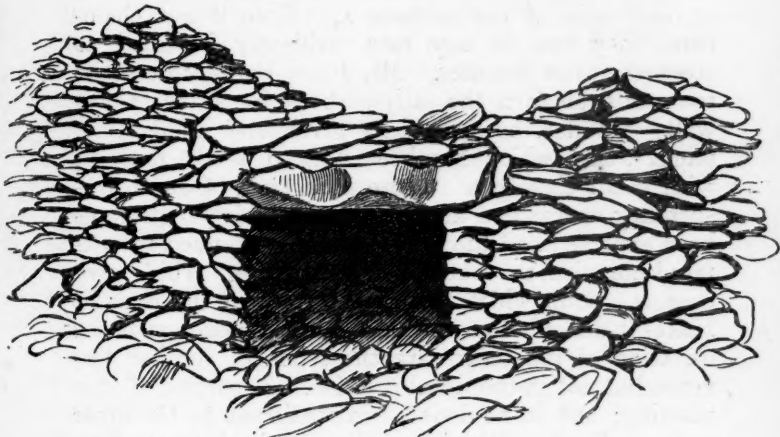
with the line of coast. This circumstance arises from the fact that on this side the ascent up the hill is more easy, and so far more convenient than the other sides, that the ordinary road or roads to the fortress from the lower ground, as originally used by the inhabitants themselves, are on this side. Pennant, in his plan, gives three distinct walls running nearly parallel to each other with a traverse wall here and there, but at the same time he tells us that the third and outer wall was much less perfect than the two interior ones. Since the visit of Pennant this outmost line has suffered still more, although the course of it can be easily made out from the existing *débris*. Mr. Jones Parry has only given small portions of it in his plan of 1855. These three walls merge into a single one at each extremity of this side of the work, and this is continued all round the rest of the enclosure, it having been thought sufficient protection on the steeper sides, with whatever additional aid the scattered sheets of stones, already alluded to, might have been able to render. For one small part of it, on the eastern side, where the wall takes a hollow curve, a second wall has been added of a convex form, the two forming the figure of a very elongated vesica, according to Pennant's plan.

A little to the north of this narrow enclosed space is what appears to have been a smaller but similar enclosure, according to Pennant, but so small that it may have been a kind of entrance or watch-tower. Mr. Jones Parry, however, has not noticed it, unless the part in his plan, represented by masonry, corresponds with the enclosure of Pennant. The relative positions are near enough to admit of the same point being represented in both plans, especially as Pennant's plan does not seem to have been made with much care. In its present state it is hard to say whether it was a small entrance or a guard chamber. From its position at the extremity of a projecting angle it would have commanded a good view of the outer face of the wall on each side, and was therefore probably some kind of out-

look. The town itself inclined itself upwards to the northern extremity, where stands a high artificial mound composed of large stones, and which in its original state must have been much loftier, and commanded a very extensive view. That it was erected for that purpose seems very probable. It has no traces of any sepulchral character about it, nor could it materially have added to the defence. There can be little doubt, indeed, that it was intended as a look-out post. In Carn Goch in Caermarthenshire is a similar mound, which is considered to have been used for the same purpose. It may, however, be proper to state that the mound in question, at no great distance from the summit, contains what looks like a small chamber or cist, and at first sight, it might be taken for one, but on closer examination it will be found that the arrangement of the stones is accidental, and is said to have been caused by some of the natives in their attempts to dislodge a fox.

It is on the western and weakest side that the most interesting portions of the walls exist, not merely from their more massive and stronger character, but for certain features which distinguish this work from all others in Wales. It is on this side also that the entrances alone are found, unless the small enclosure already alluded to may have been one, although such is not probable. These entrances are three in number, the first being a kind of postern or sallyport marked B in the plan, and of which a cut is here given (cut No. 1). The entrance has been entirely blocked up on the interior by the stones thrown down from the upper part of the wall, a great number of which have also choked up the approach on the outside, so that it is not easy without removing the accumulated heaps on both sides to ascertain what the original height was. It is evidently, however, large enough for a sally-port, and quite distinct from the small narrow passages which were found in the walls of Carn Goch in Glamorganshire on the visit of the Association in 1855. These latter openings were then thought to have been better

adapted for the passage of sheep than men, and they certainly were altogether of a much smaller and different character from this remarkable entrance which, with its lintel still in its place, is thought to be the only known example of such an entrance throughout the



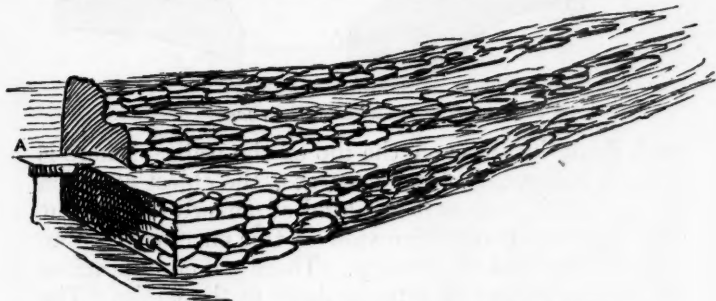
Cut No. 1.—Exterior of Sallyport.

Principality. As the work of destruction of these remains is going on with lamentable energy, it is something to place here on record a faithful representation of this interesting relic of a primeval postern. In alluding to it Pennant says: "There was in one place a cell in the thickness of the wall, or rather a sally-port, in part stopped by the falling in of the stones. It is strange that a person of his experience could have ever had a doubt as to whether it was a chamber or a sally-port, and by omitting all notice of it in his map, he seems to have considered it to be the former. Chambers are, indeed, frequently found within the thickness of walls of this character, but only in the thickness of the wall, and never opening on the exterior as in this instance. On referring to the plan it will be seen that this postern is close to a cross wall connecting the first

and second line of defence. Presuming that the enemy had forced the outer wall F F, they would, if not able to scale the wall E, have their left flanks exposed to missiles thrown from the cross wall or traverse, which was easily supplied with defenders issuing from B. On the plan are given the remains of small guard chambers on each side of the traverse A. Even if not chambers, they are, at any rate, evidently intended to strengthen the defences. Mr. Jones Parry states that two walls ran from the sally-port as far as the outer wall. He has, however, only given one in his plan, namely, that which has been noticed as the traverse with small chambers. There is no trace of any corresponding opening on the outer wall F, which might have been expected had the sally-port been intended to communicate with the outside of the works. This, however, is a point which the present state of the remains makes it difficult to ascertain. A little nearer on in the direction of the centre are the relics of another traverse, but not in the usual position. A portion of it is wanting; but it, no doubt, was continued to the inner wall E. The breadth of the sally-port is about six feet. Its height uncertain, but Mr. Parry puts it at five feet. It is roofed with large flat stones.

The Chemin de Ronde or Banquet, which extends some distance along the wall on the west side, and which forms one of the most remarkable features of this work, changes in the proximity of the sally-port from a single to a double walk. A view of it is given in cut No. 2, where it flanks the sally-port, the lintel only of which (A) is represented. The ruinous condition of the wall in this part makes it somewhat uncertain how far the passage of the sally-port extended inwards through the thickness of it. It seems that this arrangement of a lower walk was connected with the defence of the postern. This double walk does not extend far, but becomes one broad one, with the parapet of such a height as to protect the greater part of a person on it, yet so as to enable him to look over it. At present, parts of

the work are about fifteen feet high; but the ground outside has been raised so much by fallen stone, that no measurement from the level has, we believe, been taken. The breadth of the wall, including both parapet and walk, is sixteen feet; but the parapet, in fact, is simply the wall continued above the level of the walk, and is of such a thickness as to admit several defenders to stand on the top of it, for it was only from such position that they could act, owing to its breadth. This unpierced parapet was not available as in mediæval



Cut No. 2.—Double Banquet, and interior view of Sallyport as cleared of stones.

times, and could only have served as a protection to patrols, or those reserved forces ready to mount the top of the wall at the shortest notice. It would also afford shelter from the force of the south-west winds.

Following the line of the wall, *EE*, to *D*, one of the main entrances, *C*, is reached. (See plan). From it extends a cross wall, cutting the second wall, *F*, and turning round at *G*, it probably rejoined *F* again, thus forming an important outwork. Additional works will be noticed to the right of *C*, as one enters, including what appears to be a large circular guard-chamber, a little outside *C*. As long as this part of the work was not taken, the rear of the enemy was open to attack. But even when they had fought their way to the entrance at *A—C* (see plan, cut No. 3), only a few could enter at a time, as the space is about 8 ft. wide, although the sides of the entrance so diverge that the breadth of

the opposite end (D—B) is 20 ft. The walls which flank the entrance on both sides vary from 15 ft. in thickness to 10, the line D D' being 15; so that when covered on both sides of the entry with men, the enemy would not only be pressed in front and rear, but still more so on



Cut No. 3.—Plan of Entrance, Tre 'r Ceiri.

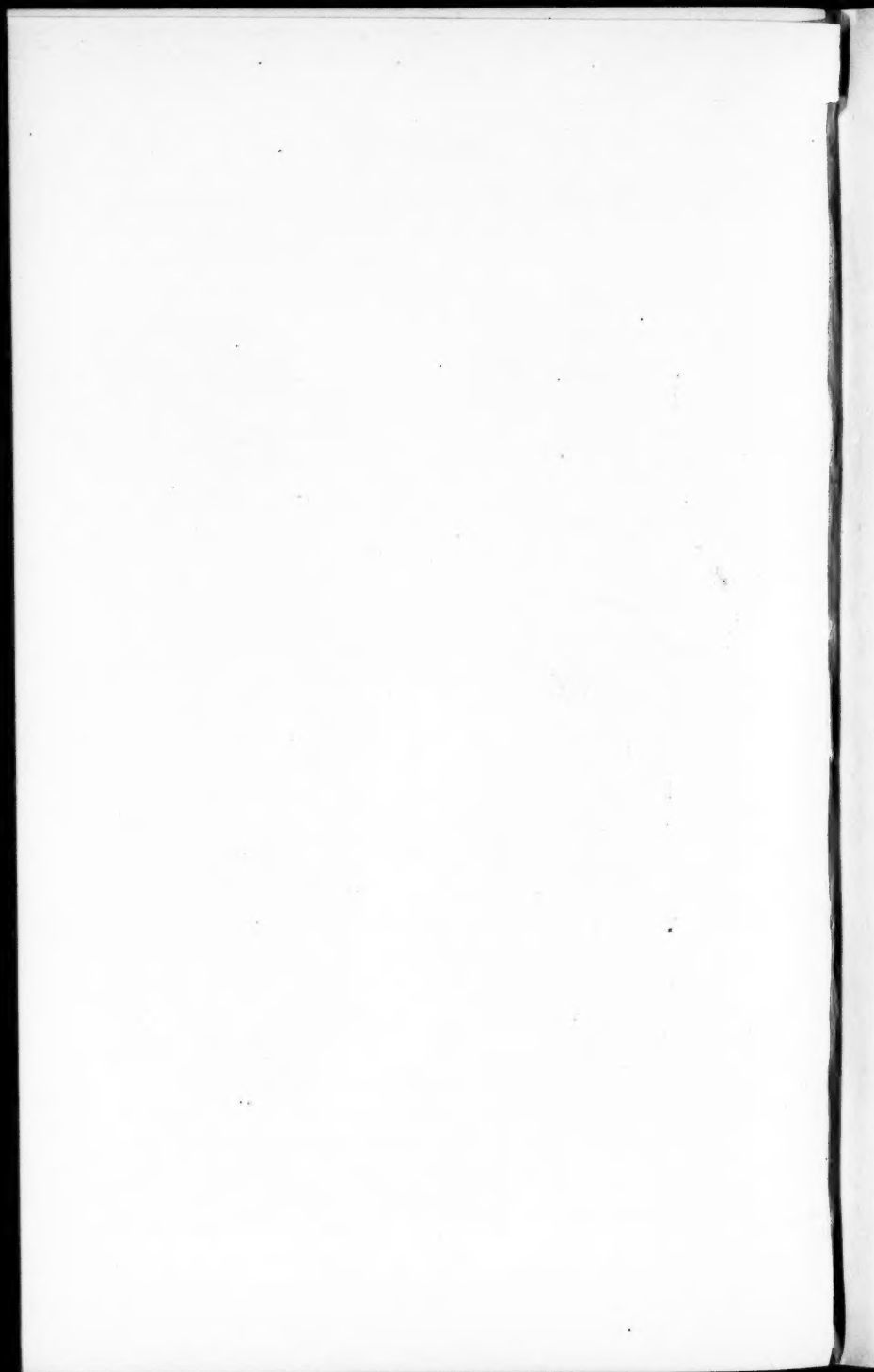
each flank, by those on the top of the walls. There is a small recess, 2 ft. 8 ins. long, at c, the object of which is not certain, unless it is a kind of porter's lodge. Cut No. 4 gives a perspective view of this entrance, and an idea of the kind of masonry. There are no indications of interior fittings of gates or doors to the jambs. The outer works of this entry are continued along the line of wall until they meet those that protect the third entrance, at D, in the plan of 1855. This entrance is much larger than that of c, the narrowest part of it measuring 8 yards, whereas the entrance of the other gate was only 8 ft. wide. The works, however, on each side of this long passage were sufficiently strong to counteract any disadvantage of so great a width; which, however, tapers very considerably towards the opposite end, where it opens into the interior of the work. A, A, A, on the plan here given (cut No. 5) mark the lines of the three walls which originally protected the whole of the west side, and here approach one another. B, B, B, are traverses between the second and third walls; thus forming separate compartments, the use of which is at first sight not very evident, unless for the protection of men placed there in order to assail the flanks of the enemy pressing into the entry. There is, how-

BUILDINGS AGAINST WALL.

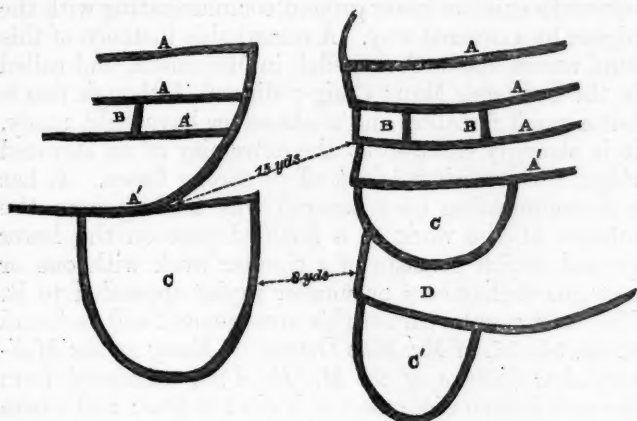


No. 4.—VIEW OF ENTRANCE, TEE'E CHIRI.





ever, a difficulty in there being two such chambers on the right hand side, and the absence of them between the first and second wall. Outside the three walls are additional ones, which, however, are continued only a short distance on each side of the entrance. These



Cut No. 5.—Main Entrance, Tre 'r Ceiri.

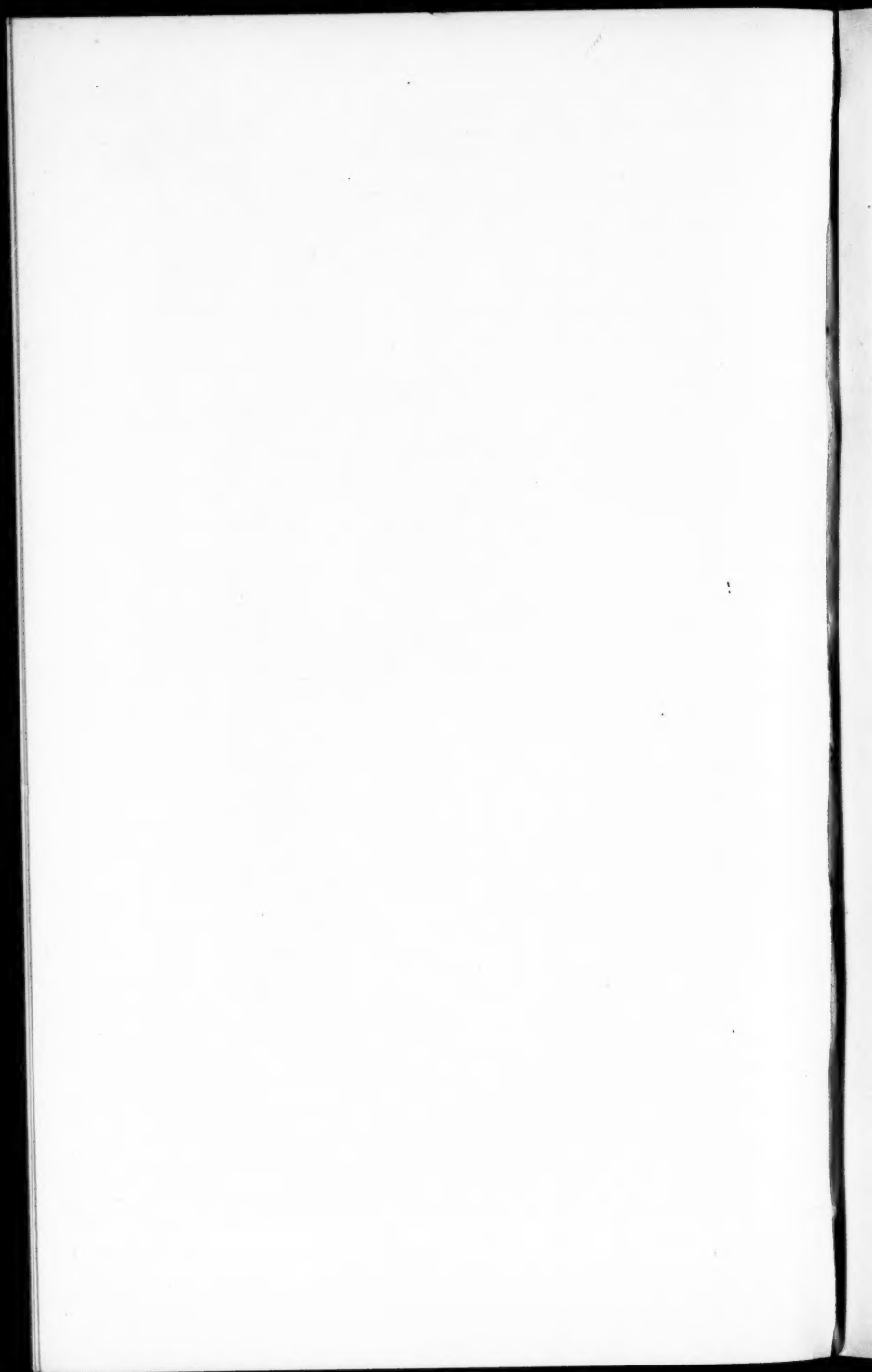
are marked A', A'; and although now very imperfect, yet were, no doubt, enclosed by a return wall meeting the outermost of the walls A. To these additional walls are attached two hornworks (c, c'), the one on the left hand being nearly twenty yards in its greatest length. To the smaller one another defence (D) is attached, which, like A', was probably not originally open in the rear as it is at present; and beyond this, again, is a third hornwork (c'); the whole arrangement being somewhat analogous to the barbican of a later period.

This system of outworks seems to have been more common in these very early works than is, perhaps, generally supposed. That they have not attracted more attention, both in the case of earthworks and of stone ones, is probably to be assigned to the fact that they have so far been modified by time or man as to escape

notice, unless they are the particular object of inquiry; when carefully looked for, traces of the ancient lines may be made out. The system here adopted does not appear to have been always the same, as it would be necessarily modified by the nature of the ground. Sometimes these outworks exist on lower ground, communicating with the higher by a covered way. A remarkable instance of this kind occurs above Corsygedol, in Merioneth, and called in the Ordnance Map "Craig-y-dinas." Although this is but a small fortalice, and could never have held many, it is strongly situated at the extremity of an elevated ridge, from which it is cut off by strong fosses. It has a communication by a covered way leading from the interior of the work to a fortified post on the lower ground, which consists of a circular work with one or two guard-chambers or smaller works appended to it. The exact counterpart of this arrangement will be found at pp. 56, 57, of Mr. Mac Dermott's *Essay on the Military Architecture of the Middle Ages*, translated from the well known dictionary of Viollet le Duc; and where is given a restored view of the circular barbican of Carcassonne Castle, in the south of France, situated below the hill on which the ancient town stands; and which is, no doubt, the successor of a work as old as that of Dinas Crag, and of the town here described under the appellation of Tre 'r Ceiri. The great stone fortress of Penmaen Mawr has similar outworks on its lower ground; and there is little doubt that if careful examination of such structures is made, other examples may be found. In similar fortified towns of Brittany, the same system of external defence exists, although liable to slight variations depending on the character and configuration of the ground. One such instance occurs on the headland terminating in the Point du Raz, south of Brest, or rather of the Bay of Douarnenez. A portion of this headland is separated from the mainland by a wall of stone, which was probably at one time much stronger than might be inferred from its existing remains, as all traces of fosses or earthworks are



No. 7.—SINGLE HOUSE, TEE'S CHERT.



wanting. But as if to compensate for this deficiency, the whole exterior length of the wall, which touches the perpendicular and inaccessible precipices on both sides, has had chambers or semicircular enclosures similar to those marked c in cut 5; except that they are, perhaps, of a somewhat more circular form. On each side of what was, no doubt, the main entrance, two very grand circular works protected the passage. Against the inner side also of this wall numerous similar but rather smaller chambers abut. Thus also we find in Tre 'r Ceiri buildings resting against the main wall. These chambers served the double purpose, perhaps, of guard-chambers and ordinary dwellings.

At no very great distance from this promontory of the Pointe du Raz, on the same line of coast, is another fortified town, Castell Mur (Mawr), occupying a narrow peninsula of rock, and protected by enormous ditches running at intervals across the neck of land which divides it from the mainland; and as the other three sides of the town are protected by inaccessible precipices, the only approach was by this strip of land. The ditches and mounds, which are four in number, are of immense strength, and could only be forced in detail, under great difficulties. Notwithstanding, however, their almost impregnable strength, the engineers of the time thought it necessary to have advanced earthworks raised to some height, and more approaching in character the ordinary barbican than the chambers along the wall of the Pointe du Raz enclosure or those of the main entrance of Tre 'r Ceiri. Other instances, if necessary, might be mentioned, shewing the importance which attached, even in these early times, to this system of strong works in advance of the outer walls.

As before stated, the defences of the other sides of Tre 'r Ceiri consisted simply of one wall with a short piece of a second wall at one point; and which enclosed a narrow space, as previously described, and which existed in Pennant's time, if his plan is correct.

On referring to the plan it will be seen that the

houses and buildings seem to have been built without any order. This may have arisen from unevenness in the ground, for several are built where the surface is somewhat sunk. They are clustered together in more or less numerous groups, but single houses occur here and there. Nor is there any regularity of form observed; but the circular houses are decidedly by far the most numerous.

As to the character of this kind of masonry indicating by peculiar features its probable age, it is doubtful whether any inference can be drawn, as so much must depend on the form and size of the stones most easily to be had. Hence rudeness of such dry masonry does not necessarily imply greater antiquity; nor, on the other hand, is more regular and finished work necessarily later. Thus the superior masonry of Chun Castle, in Cornwall, might seem to point to a much later period; and no doubt that castle is later than Tre'r Ceiri; but this is to be inferred more from the unusual details of the structure than from its masonry, the excellence of which must be attributed to the convenient sized slabs of granite found in the district. A very distinguished authority of the present day has directed attention to the various kinds or types of such Cyclopiian masonry in these islands; but the variations may, perhaps, be assigned to the character and convenience of the material rather than to any distinct developments of the art of building in prehistoric times. Thus the fact of the masonry at Tre'r Ceiri being more as well as less rude than other examples in Wales, does not warrant any assumption as to its being later or earlier.

Mr. Jones Parry, in his account, states that some of the oblong chambers are thirty feet long. The large one in Castle Coz was forty-two feet, but this was the only one of that size in the whole town. The walls of a few of the houses are nearly six feet high, but the great majority do not attain that height. It should, however, be remembered that the ground is so ob-

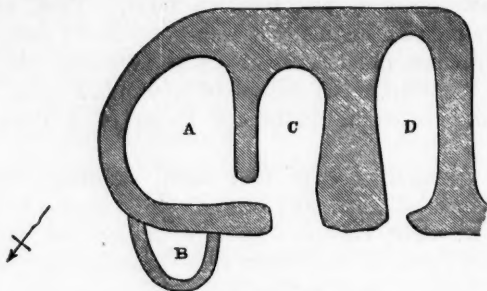
structed with fallen stones that no accurate measurements can be had without their removal. Some of the circular ones have a diameter of fifteen or sixteen feet, and built, as they are, with the only available stone, it is clear that the houses, even of less diameter, could never have been of the beehive form. Turf, heath, etc., supported on beams laid across, no doubt furnished the roofs, which must have also had sufficient slope to carry off the rain. No traces of a window have been found, and in some instances those of a door are wanting.

Cut 6 gives a view of four small chambers resting against the west wall, only one of which seems to have had a door. The *chemin de ronde*, or banquet, will be seen above them, so that when these chambers or houses, if they are such, were entire, the roofs must have been higher than the banquet, but as long as the walk was not interfered with this would not in any way interfere with the fortification. It is, perhaps, uncertain whether these are regular houses or small chambers for the use of those who had more particularly the charge of this part of the wall. Those without doorways may have been used for stores, but the absence of a doorway in actual houses is not unknown elsewhere. An instance of it exists among the group explored by Mr. Stanley on Holyhead mountain ; and in Castle Coz, according to M. Le Men, an absence of doorways was the general rule as far as his explorations extended ; and, therefore, he conjectures access could only have been obtained by a wooden ladder or something equivalent.

Cut 7 presents a view of one of the isolated single houses. The facings of the entry are in good preservation. For some reason the sides of the passage converge very much towards the interior of the building. The entrances of these houses, moreover, do not uniformly lie in the same direction, as was noticed at the Ty-mawr huts during one of the excursions of the Holyhead meeting. This direction was uniformly that which was turned away from the prevailing wind of that district.

In the present case there appears to be not the least uniformity of practice in this respect.

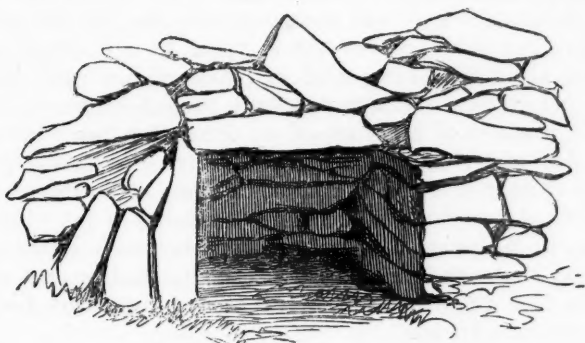
There are several double houses, of one of which the plan, cut No. 8, will give some idea. This group consists of four apartments, three of which abut on the same thick



Cut No. 8.--Double House, Tre 'r Ceiri.

wall. A and c, although divided, probably are parts of one house. D, with a separate entrance, may be considered as the house of a distinct proprietor. B is a small external cell without a doorway, and situated similarly as a chamber attached to one of the houses at Ty-mawr on Mr. Stanley's estate. The different dimensions are—of A, sixteen and a-half feet by ten; of c, eleven feet by a little more than six and a-half feet; those of D are twenty feet by eight feet. The form of the entry at D is slightly different from that of A. The breadth of the inner entrance of A is three and a-half feet, while the outer entrance is so very large that c may not have been used as part of the house, but as a place for cattle or sheep, or even stores. The enormous thickness of the wall between c and D is also to be noticed, and may, perhaps, indicate that D was a later addition, and therefore the new comer had to build a wall against the one already built. Had the two portions been built at the same time, a wall in common between c and D, of much less thickness, would have sufficed. The greatest length of the little chamber B is eight feet. What its use was is uncertain.

Our last illustration represents what is probably an unique cupboard taken out of the thickness of the wall. Its dimensions are two feet seven inches wide, and nearly the same in height. It runs back fifteen inches into the wall. There is not a single trace of its ever having been fitted with a door or shelves. It is remarkable that no second instance of such a domestic convenience is found in any other of the houses, although



Cut No. 9.—Cupboard in house, Tre 'r Ceiri.

many of them are in a better state of preservation than the one that has this cupboard.

The prætorium of Pennant is marked A in Mr. Jones Parry's plan, and consists in a central chamber about thirty feet square, with the corners rounded off, and is surrounded with a cluster of small huts. It may have been the head-quarters of the chief, but there are other enclosures as large. It is situated, indeed, in the highest part of the town, but this fact does not imply much. As to the supply of water, there would be no scarcity except in unusually dry seasons. Pennant also states that the pass which separates this peak from the central one of the three peaks that so conspicuously distinguish the Eifl range from all other mountains "was traversed by a stupendous rampart of stones." Mr. Parry was unable to find any traces of this mound,

and others since his time have searched for it, but with no better success. Mr. Parry also seems to consider the work as intended to protect Lleyrn from invasion from Arvon, and mentions the fact that on the south-eastern side of the Eifl next to the sea is a spot called Beddau Gwyr Arvon, or the graves of the men of Arvon. These men may have fallen in an attempt to force their way into Lleyrn, and have perished in the attempt, but this is not necessarily so, as the men of Arduwy also have left a similar memorial in the same way, but their graves are in their own district, and they are said to have died in battle with men of Denbighshire who had invaded that part of Merioneth for the purpose of carrying off by force the fair maidens of Ardudwy. No inference can therefore be drawn from the existence of the graves of the men of Arvon as regards the original builders and occupants of Tre'r Ceiri; nor, in fact, has Mr. Parry drawn any such inference, which, however, might have been suggested were it certain that this fortress was the great bulwark of Lleyrn as against Arvon.

In the case, then, of so much uncertainty as to the probable date, builders, or object of this great work, it does seem desirable that further steps should be taken which may throw some light on the question. We have seen how much has been done by Mr. Stanley, who has brought to light so much of the manner of life, and so many implements of the earliest known inhabitants of his district. We have seen how much M. Le Men has done by his careful examinations of similar remains in Brittany, of which one result, and that an important one, is the information that those who lived on Holyhead mountain and those who lived on the still more exposed promontory of Finisterre, on which Castle Coz stands, used the same kind of implements and lived much in the same kind of houses. Hence it is allowed to infer that the people in each district were cotemporary and probably of the same race; and, as those of Castle Coz were Gauls, so we have a confirmation of the truth of

the ancient Welsh tradition which has attributed so many remains in Wales to the Gaul also.

It would seem, then, very desirable that some exertion should be made which might throw light on the question, who were the builders of Tre 'r Ceiri; and the only satisfactory manner of doing so would be, as already said, to follow the examples of the Hon. W. O. Stanley and M. Le Men, and lay bare the floors of a few of these houses and enclosures. If, in the course of such explorations, domestic arrangements, fireplaces, and implements, are found to be like those which these two gentlemen have so carefully described, a fair inference would be, that this similarity arises from the fact that the occupants of the two other localities mentioned were of the same race and time as those of Tre 'r Ceiri. In such case this town may be thought to have at least been occupied, if not built, by the Gael or Gwyddel. It is true that the work has not been assigned to them by tradition, as so many other remains have been; but this difference may be accounted for by the fact that the invading Cymry subsequently occupied this and other similar works themselves, so that in the course of time the origin of the fortress was forgotten, or considered to be the work of those who only succeeded to it. The case was different with other remains, such as houses and small enclosures, which, as being useless to the conquerors, were left to fall to decay, and thus have retained through centuries the names of those who built them and were the latest occupants.

It only remains to add that the examination of the floors of half a dozen of these dwellings would, perhaps, supply the evidence required. If articles of later date, such as those of bronze or well polished stone implements, reward the exertions of the explorers, and no trace of the ruder and earlier relics of an ante-metallic age is found, then there may be some grounds for doubting the high antiquity of the work; but if the former are entirely wanting, and none but the earlier and ruder articles discovered, such will be some found-

ation for placing this and similar works amongst our oldest monuments,—older than the time that Cunedda and his family conquered this district. The presence of both classes of relics would indicate that the new comers found and took this work, and occupied it themselves; and it is by no means unlikely that a careful examination, as recommended, would shew such to be the fact.

The illustrations and plans are from drawings and measurements of Mr. T. J. Blight, F.S.A.

E. L. BARNWELL.

COPPER VESSEL, LLANLLECHYD.

ON the mountain above the village of Llanllechyd, near Bangor, are numerous traces of a former population, which are well worth careful examination by those who have paid any attention to such vestiges. A brief notice of them, accompanied with plans, has been already contributed by myself to the Society's Journal (see *Arch. Camb.* 1868, p. 215); but no description, however accurate, or illustrations, however faithfully they represent the original, can give anything like the satisfaction of a personal examination; and therefore I should earnestly recommend any members of the Society who may reside near, or may visit this part of the country, to ascertain for themselves the value and extent of these relics of ancient days, which, beyond my imperfect account of them, seem to be almost unknown except to the inhabitants themselves. I am also all the more anxious that such investigations should be made on the spot by competent persons, as the progress of the slate quarries and other changes threaten to destroy many of these monuments. Many have already perished from such causes within a short period of the present time.

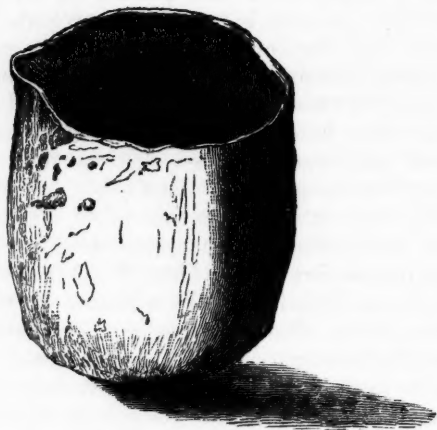
It is, perhaps, one of the undecided questions among

antiquaries of the present day, who were the builders and occupiers of these dwellings, which are found in Wales, Cornwall, and elsewhere; all partaking of the same general character, and evidently the work of the same race. There are, however, indications as regards these Llanllechyd groups which tell us very plainly that they have been occupied by more than one race, as in one of the houses, which was laid bare about fifty years ago, mortar made of cockle-shells had been used with some of the stones near the entrance, which was four feet high and three wide; and signs of a much later occupation, in the form of an iron grate, were found in the fireplace, which was placed exactly opposite the entrance.

At a still more recent period, in fact within a few years ago, another house was destroyed. The floor was paved with flagstones, and clay-mortar used in the laying them, although it should be stated that in the walls of the house no mortar of any kind had been employed. There was, however, in it a curious stone table, or a raised platform about six feet by four, and two feet high from the ground. This table, however, may be of a very early date, as another table, although not of the same dimensions or character, has, we are informed, been discovered by the Hon. W. O. Stanley on his property near Holyhead. In addition to these evidences of occupation there are, perhaps, grounds for surmising that the Romans were not unacquainted with this particular district, as their coins have been found in such quantities as to preclude the notion that they may have been accidentally dropped. Thus in the April of last year some labourers, in searching for stone at Gerlan, a farm belonging to the Penrhyn estate, on blasting and removing a large stone, found a large number of Roman coins, principally of third brass, and of the lower empire. There was also on the same ground a quantity of highly fused scorïæ of a very metallic appearance; and as the particular field is known as "Cae Rhodyn" (or the field of the *kiln*), it is probable that some smelting process

must have been carried on here; and that, too, under Roman superintendence, if not by Roman smelters.

About fifteen years ago another very large collection of coins was discovered, although what has become of them is not known, and no description of them was given at the time; but in all probability they were much of the same class and date as those found last year; for as regards Wales, or rather North Wales, where of late years similar discoveries have been made of large heaps of coins, they have almost, without exception, consisted of small pieces of the lower empire. These facts are here dwelt on with what may appear to some unnecessary length; but near the same ground a very singular copper vessel (of which the accompanying illustration



Supposed Crucible, found in Gerlan, Llanllechyd, Carnarvonshire.

may convey some kind of idea) was found. It is possible that it may, in some way or other, be connected with the Romans.

A man, in digging a drain about sixty yards from where the coins were discovered, came upon this cup. The drain must have been an ancient one, as it ran under a wall which was itself of considerable antiquity; and

it was at this very spot the vessel was found at some distance from the surface. If it had been accidentally left on the ground, and not intentionally buried, the distance from the surface at which it was found, would shew that it must have been buried for a very long time. I am aware, however, of the rapidity with which small objects work themselves downwards into the earth; partly from the effect of rain, and partly, perhaps, from the working of worms; so that the depth at which anything is found, is no certain index of the time occupied in reaching the position. Yet still, when the form and size of this vessel, and partly also the nature of the ground, are considered, I am inclined to think that it must have been originally deposited deep in the soil for the sake of security or some other object, for no elevation of the soil from successive layers of vegetation could account for its position so far below the surface.

The dimensions of this vessel are as follow: height, three inches and one eighth; depth, two and a quarter inches; greatest breadth, three inches and an eighth. The rim varies in thickness from about one eighth of an inch to somewhat less than a quarter of an inch; the sides of the cup below gradually increasing in thickness until at the lowest part the thickness measures actually seven eighths of an inch. Small as its dimensions are, it weighs more than three pounds and a quarter; so that comparing the weight and size together, the specific gravity of the metal of which it is composed must be great. At first sight the metal has an appearance of copper; but on closer examination it is a mixed one of two others, one being of a whitish tint, and the other yellow. The white metal, however, predominates. This composite metal, moreover, is not only very heavy, but also extremely tenacious; for a man with a heavy hammer tried, but luckily in vain, to break it. The most remarkable feature about it is the lip or spout, the existence of which seems at once to put it out of the class of ancient British antiquities; for I do not remember ever seeing any ancient vessel, such as is usually assigned

to the ancient Britons, provided with such an appendage. Whether it is of Roman or even early mediæval times, is a point I must leave to those whose far greater experience and knowledge of such matters will have, no doubt, very little difficulty in assigning the proper date and origin.

As to the process of its manufacture I am also uncertain. It bears no sign of the mould; but at the same time it is difficult to conceive how any hammering could have produced such a vessel. It has, in all probability, been cast; and the metallic scorizæ already mentioned certainly indicate that some smelting has at one time been carried on in this place. Some time previously a second cup was discovered in the same locality; but in spite of my numerous inquiries about it, I have not been able to learn anything of its history; nor do I expect now to do so, after such an interval of time.

This cup was exhibited at the Holyhead Meeting last year, but objections were made to the suggestion that it had been a crucible for refining or smelting metals. The enormous thickness of the vessel, and the apparent fusibility of the material, were considered sufficient grounds for rejecting this view; and even had these objections not existed, the smallness of its capacity was such that it could hardly have been so employed, but for small castings, such as those of the more precious metals. But in this case the crucible itself would have been fused long before its contents would have melted. In modern times not even iron crucibles can be employed for melting copper, although, as I have been informed, brass is sometimes, but very seldom, thus fused. Plumbago, or some kind of hard ware, supplies the crucibles of the present day. Of what material those consisted which the ancient manufacturer of bronze implements employed in his business, is not, I believe, yet ascertained. Perhaps the process of smelting was effected in some way without the intervention of any crucible at all. A chapter has yet to be written on the ancient modes of thus treating metals.

Of the present cup I think all that can be said of it is, first, that it is of great antiquity, and in all probability not what is termed *ancient British*; secondly, that it was intended to pour out some liquid; and lastly, that it does not appear to have been used for melting metal. I cannot, however, but express a hope that my very imperfect description of it may attract the attention of those who are much more learned in these matters than myself, and who may possibly have already met with objects of similar character.

All that can be stated, then, is that it is genuine, and not one of those manufactured antiques with which unscrupulous rogues too often deceive the inexperienced *virtuoso*; that it was intended to hold and pour out something liquid, whether fused metal or not. But it is difficult to imagine that, had it been intended to hold any ordinary fluid, it would have been made so unnecessarily massive. Bronze vessels are common enough, and are uniformly made of thin metal, whereas the thickness of this seems to shew that it was not intended for any such general use. I have entered at a length which is, perhaps, unnecessary; but, as I have already said, am anxious to draw the attention of the more learned members of the Association to the existence of this vessel and its brief history. It is possible that other similar vessels may be known to exist; and should this happily turn out to be so, the circumstances of their discovery, whether associated or not with other remains at the time of discovery, may, perhaps, be such as to throw light upon the history and character of the one under consideration. The only circumstance connected with its discovery seems to be the presence of the lustrous scorïæ found near the same place, and which have, no doubt, proceeded from some smelting operations performed on the spot. The name of the field, denoting that there had been a kiln there, is also of some importance; unless it may be suggested that the presence of scorïæ, as well as of certain portions of a coarse white ware, might have suggested in later times the name. It is partly,

however, from these two facts that, in spite of the grave objections already mentioned, I cannot but help fancying that this vessel is what it certainly looks very like, nothing more or less than a crucible.

E. OWEN.

Obituary.

HARRY LONGUEVILLE JONES.

THE Association has to regret the death of the Rev. Harry Longueville Jones, who was removed, after a few hours' illness, on the 16th of November last. He had, indeed, been suffering for about six years from severe attacks of paralysis; which, however they affected the power of walking, and even moving, had in no ways diminished the clearness and activity of his intellectual vigour. Although born in London, he was not unconnected with the Principality, his grandfather, Captain Thomas Jones, having settled at or near Wrexham; but, strictly speaking, we believe he was more of a Longueville than a Jones, which latter name seems to have replaced the former and original one of Longueville. The eldest son, named Thomas Longueville, succeeded in obtaining a portion of the old Longueville estates, and assumed the name of Longueville; and his son and heir is the present Mr. Longueville, now or lately of Oswestry. The second son of Captain Thomas Jones was Edward, who married Charlotte Elizabeth Stephens, and became the father of the Rev. Harry Longueville Jones and his sisters. He was born in Piccadilly, in the year 1806, and proceeded from a well known school of that period, conducted by Dr. Nicholls of Ealing, to St. John's College, Cambridge, and afterwards to Magdalen College, of which college he became fellow. He came out the seventh of the Wranglers of 1828, and took his Master's degree in 1832. During his residence at college he was examiner, twice lecturer, and held the office of Dean. He was ordained Deacon 1829, and Priest two years afterwards, when he held the curacy of Conington, in the diocese of Ely, for a short period. He married in 1834, and removed to Paris, where he resided for some years, occasionally visiting other parts of France. It was during this time that he became a corresponding member of the Historic Committee of Arts and Sciences, and wrote Galignani's well known *Paris Guide*, which has since undergone so many editions. On leaving France he established a college in Manchester, which, however, not answering his expectations, he gave up and retired to Beaumaris, where he resided until 1849, when he was appointed Inspector of Schools in Wales. It was during his residence at Beaumaris that he issued the first number of the *Archæologia Cambrensis*, with the assistance of the late Rev. John Williams, better known as "Ab Ithel." This was in 1846; and in spite of the serious losses incurred (as the sale of the work

was by no means in proportion to its merit), he continued it for four years. During this interval he organised the first meetings of the Association, and led the way to the permanent establishment of the Association, which event took place in 1850. Mr. Longueville Jones, therefore, may be said to have been the founder and parent of the Society, in the welfare of which he ever continued to take the deepest interest, and continued the editing of its Journal until his last fatal illness.

When he was appointed Inspector of Welsh Schools, no division of the Principality had then been made; so that his duties extended over the whole district, from North to South. Latterly, indeed, he was partially relieved by an assistant inspector, and subsequently by the appointment of a separate inspector; but for some years he had to visit every corner of Wales in the discharge of his official duties. Those who have been present at his examination of the children of the schools were struck by the kindness and easiness of manner with which he encouraged the little, timid creatures before him to tell him all they knew; nor was he less popular with the teachers and masters of the schools, although he might have occasion now and then to find some fault in their management. In this manner did he continue to discharge his duties as Inspector until his first attack of paralysis, about six years ago, when he resigned his office, and received a pension; which was not, however, of a very liberal character. He removed to Brighton, whence, in consequence of a second attack of his old enemy, he returned to London, but no medical skill was of any use to him. Helpless, however, as he was,—for he was unable even to walk a step,—he still retained, amid all his trials, that surprising cheerfulness and elasticity of spirits which had always made him so universal a favourite. Not a murmur, nor even the least expression of discontent, ever escaped his lips, although the contrast of his helpless condition with the untiring activity of former days must have been painful to any one less disciplined than himself in patience and resignation. During this confinement he was incessantly engaged in some literary occupation, and issued a short time before his death a volume of Essays, which had been contributed in former years to one of the leading magazines of the day; and was making arrangements for a second volume, when, by a sudden attack, he was released from all pain after twenty-four hours' illness.

How largely he contributed to the pages of the *Archæologia Cambrensis* in its earlier days, need not be here stated. The magazines of *Blackwood*, *Fraser*, and others, contain several valuable or amusing papers. His earliest work was his *Illustrated History of Carnarvonshire*, and in 1845 appeared *The Memorials of Cambridge*, in two volumes, which was written by him and his friend Mr. Thos. Wright, and published by the celebrated engraver, Le Keux.

His accomplishments were, however, not confined to letters, for his taste and skill as an artist were of no mean order. Nor was his pencil less remarkable for its accuracy than rapidity of execution. He was also at all times ready to assist clergymen in their duties; and his earnestness of manner, as well as correctness of delivery, would have

made him a popular preacher had he been anxious for such a distinction. Beyond his first curacy, he does not seem to have undertaken any clerical duty; but had it not been for the effects of his first paralytic attack, he would have been appointed to the vicarage of St. Margaret, Bodellwyddan. It was, in fact, offered to him by the patroness; but from the state of his health he was unable to avail himself of it.

He married, in 1834, Frances, second daughter of Robert Plowden Weston of Shropshire; and died, aged sixty-four, at Kensington, on the 12th of November, 1870, leaving four daughters, two of whom only are married.

If this notice has been somewhat prolonged, it must be remembered that to the Rev. Harry Longueville Jones more than to any individual of the present century, Wales is indebted for what has been done for her history and antiquities by the series of the *Archæologia Cambrensis*, the first idea of which not only originated with him, but was so successfully carried out by his exertions and talents for so many years.

NOTICE.

THE Royal Archæological Institute having selected Cardiff as their place of meeting this year, it has been proposed that the Cambrian Association should meet there also at the same time. Details of the mutual arrangements will be given in the April number of the *Archæologia Cambrensis*.

Correspondence.

FIND OF ROMAN COINS AT PENMAENMAWR.

TO THE EDITOR OF THE ARCH. CAMB.

SIR,—I called the attention of the members of the Association, at the Holyhead Meeting, to a "find" of Roman coins at Gerlan, in the parish of Llanllechid; and I have now to mention another "find," more interesting, in some respects, than that. This latter discovery was made in Penmaenmawr, about nine miles from Llanllechid, along the road, but a shorter distance over the hills. The coins were brought to light in the following manner. Two men were engaged in Graiglywd Quarry, in removing the soil from the top of the rock, right up the summit of the mountain, which is here nearly on a level with the singular stone circles not far distant; and while thus employed they came upon the coins. It seems they were discovered by the jingling sound they made amongst the rubbish; and it is thought they were not found until numbers had been thrown over the tip. About sixty were picked up. A few of them, when handled, crumbled to pieces, but the rest were more or less perfect. There was a small heap of stones on the spot where they were found; and in the mould thrown

into the quarry, lumps of clay were noticed. No earthenware was observed.

The following is a description of the most perfect of the coins. They are all *denarii*:

1. *Vespasian. Rev.*, eagle on rock. In field, *cos* ...
2. *Vespasian. Rev.*, female seated in chair holding a *victoriola* (?).
3. *Nerva. Rev.*, A *ÆQVITAS AVGVST*...; Equity standing.
4. *Hadrian. Rev.*, female with scales in right; in left (?) *cos III.*
5. *Antoninus Pius. Rev.*, stoled figure standing, *cos. III.*
6. Uncertain; but head similar to that of *Commodus*. *Cf. legend, AVG. BRIT.*; which may confirm the assignment of the coin, as that emperor was fond of adding *Britannicus* to his other names; and was the first who did so, although allusion is otherwise made to Britain in the coins of some of his predecessors.

Two other *denarii* with female portraits occurred. One of them has the head of the deified *Faustina*, and the usual legend, *DIVA FAUSTINA*. There were also some small brass coins; but the great bulk were *denarii* of good silver. Coins of the upper empire are much less frequent in North Wales than those of the Constantine period, and therefore I thought it desirable that this short notice should appear in your correspondence column.

I am, Sir, yours obediently,

E. OWEN.

THE CHAMBER AT ST. GARMON IN DENBIGHSHIRE.

TO THE EDITOR OF THE ARCH. CAMB.

SIR,—During a late visit to this chamber, the most remarkable one in all Wales, I was struck with the apparent insecurity of the main capstone, the fall of which must entail the ruin of the structure. I believe it is on the estate of Mr. Wynne Finch of Voelas Hall, who has been at the cost of surrounding it with a safe protection against cattle. Would you, sir, if it is in your power, direct the attention of that gentleman, who, I am confident, would thank you for so doing, and would take immediate steps to guard against a contingency very likely to occur? All that is required is to find some support which may relieve the side-walls of the weight of the capstone, such as a pier of brick or some other material, which would not interfere with the view of the monument. An excellent plan and account of it appeared some years ago in the *Journal of the Association*; but if a perspective view could be also given of it in the *Journal*, I shall be very happy to pay the cost of the engraving.

I am, Sir, yours obediently,

VIATOR.

TO THE EDITOR OF THE ARCH. CAMB.

SIR,—In the last number of the *Arch. Camb.* an inquiry is made relative to the inscription on a Roman altar found near this place, and which is mentioned in Lewis's *Topographical Dictionary* under the heading of "Hope." The altar, with other Roman relics, was found

on land belonging to my uncle, the late Mr. James Kyrke, who had a drawing made of it shewing the inscription; which, with the fibulæ, coins, etc., found therewith, came into my possession, but has unfortunately been lost or mislaid.

Adjoining to the spot where these Roman remains were found, has lately been discovered a hypocaust with perforated tiles, flue-tiles, etc. A small piece of smelted lead and some slags were also found.

It is said that a Roman road went up the Nantylfrith Valley, and this would pass through the lead bearing district of Bwlchgwyn, whose mineral treasures would not escape the notice of those excellent miners, the Romans, who probably smelted the ore in the well wooded spot where the altar was found.

I am, Sir, yours obediently,

R. V. KYRKE.

Nantylfrith, Wrexham.

Dec. 13, 1870.

WELSH SUPERSTITIONS.

TO THE EDITOR OF THE ARCH. CAMB.

SIR,—Richard Lloyd, the author of *Beaumaris Bay* and other poems, was born in 1753, and died at the age of eighty-four. He stated that he remembered the following custom existing in his time. Whenever a murrain broke out among the cattle in Wales, or rather, I believe, North Wales, the farmers of the district clubbed together and purchased a bullock, which, with certain formalities, was conducted to the summit of a precipice, from which it was thrown over as a propitiatory offering; or, to give the exact English equivalent, this was called “casting a captive to the Devil.” Richard Lloyd spent most of his days in the counties of Anglesey and Carnarvonshire, and perhaps this curious custom only continued to these later times in these two districts; yet we can hardly imagine that it was confined to these two counties of North Wales in particular. I have not been able to find any vestiges of it even in the memories of old inhabitants of Merioneth, a county probably more isolated formerly than either of the two mentioned. However, the more direct object of my letter is to elicit, if possible, information as to whether there are persons still living in these two counties who have heard of the superstition, and can confirm the statement of Richard Lloyd.

I am, etc., from

ARDUDWY.

WELSH SYNOD.

TO THE EDITOR OF THE ARCH. CAMB.

SIR,—Spelman, in his *Concilia* (vol. i, p. 408), speaks of the synod held about 940, under Howel Dda, which consisted, according to his statement, of bishops only and laymen, six of whom were elected out of every commot. The time of year was Lent; but is anything known about the *place* of meeting? Who was the archbishop said to be present? Can you or any of the Welsh clergy give any information on this matter? If so, they will much oblige

CLERICUS.

TREATMENT OF THE WELSH IN THE FIFTEENTH CENTURY.

TO THE EDITOR OF THE ARCH. CAMB.

SIR,—Wynne, in his *Augmented History of Wales* (p. 319, London, 1774), enumerates some of the harsh and unjust enactments passed against the Welsh in the time of Henry IV, who is thought to have been so exasperated by the support given to Glyndwr, as to have taken this kind of revenge upon them; and partly, probably, from a notion that, by these wholesale disqualifications he might the more easily amalgamate the two races. There is, however, a little difficulty here which I have not seen noticed in any history of our country, and that is, that it was only a year before that king's death, which occurred in 1413, that he would not suffer the passing of an Act of Parliament which would have enacted that no Welshman, whether bishop or any other official, might act as justice, chamberlain, chancellor, treasurer, or sheriff, or hold any office in Wales, or be counsel to any English lord. With the exception of being forbidden to act as counsel to any English lord, the other disqualifications are the same as those stated by Wynne to have been enacted by Henry. Is there not reason to think that the ascribing the enactments to that king, in consequence of Glendwr's rebellion, is an error on the part of Wynne? Some of the harsh restrictions may have been anterior to the time of Glyndwr, and some of the best and staunchest friends of the king were Welshmen. At any rate, if Collyer is correct, Henry certainly prevented the passing the act in question, and exhibited more sense of justice and a better policy than the Parliament at Westminster.

I am, Sir, yours very obediently,

AP HOWELL.

 Miscellaneous Notices.

RESTORATION OF BANGOR CATHEDRAL.—This important work is progressing most satisfactorily in all respects but the supply of funds. The Chapter has not, and never had, any estates of its own for maintenance and repair of fabric, so that the Ecclesiastical Commissioners give nothing. We trust that the appeal to the gentry in the diocese of Bangor will not be in vain. The work is in the hands of Mr. G. G. Scott, who in the course of his operations has been fortunate enough to find such remains that he has been able to ascertain the exact plan of the original Norman church east of the nave, and to restore the beautiful Edwardian windows of the transepts from the fragments of the tracery buried up in the walls when the Cathedral was almost rebuilt by Bishop Dean in the time of Henry VII. Many other interesting details have also been brought to light, of which Mr. Scott has given a full account in his second report issued last year, and which we recommend those to procure who wish to know more fully what has been done, and what remains to be done.

ST. DONAT'S CASTLE, GLAMORGANSHIRE.—We recommend to the attention of members the following notice. We need only add that the sketches are to be accompanied by a history of the Castle and the Stradling family, from the pen of G. T. Clark, to induce all who can spare the sum of seven shillings and sixpence to send their names at once to Messrs. Adnitt and Naunton of Shrewsbury. We can guarantee that full value will be given for the modest amount, from what is known of the artistic powers of the lady who has suggested the plan, to say nothing of the contribution from Dowlais House. It appears from the date of the drawings that the details will be given as they were before the improvements and alterations made since that time. We hope, before the issue of our next number, to be able to announce that subscriptions have been so far secured that the Cardiff Infirmary may have the pleasant prospect of some substantial addition to its funds:

"St. Donat's Castle in Glamorganshire.—It is proposed to publish, by subscription, twelve views of the Castle, printed by the anastatic process, from sketches taken in 1865 by a lady. The drawings claim to represent the building accurately, and they are selected to exhibit its principal features, both outside the walls and within them. The publication, the appearance of which must depend upon the subscriptions obtained, will be in 4to. Price to subscribers, seven shillings and sixpence; and to other persons, ten shillings; and it is hoped that the support will be such as to allow the appearance of the work before the Cardiff Meeting of the Archæological Institute. The profits, if any, will be given to the Cardiff Infirmary. Subscriptions received by Messrs. Adnitt and Naunton, The Square, Shrewsbury."

HISTORY OF THE DIOCESE OF ST. ASAPH.—The second portion of this book has appeared, and will be found in every way equal to its predecessor, not merely as to the general interest of its contents, but also as regards the care and accuracy with which the numerous and varied details are brought together. The account of the cathedral church and its establishment terminates at p. 268, being brought down to the present time, as the Bishop who now presides closes the excellent account of those who have preceded him. The rest of the volume embraces a full account of the deanery of St. Asaph and its various parishes, concluding with two of the deanery of Caedewen, namely Aberhafesp and Berriew. If Mr. Thomas' health enables him to complete the work, and we presume that he receives sufficient and well deserved support from the clergy and gentry in the diocese, he will succeed in filling up a gap in our library shelves which not even Willis, and much less what is by courtesy called a topographical dictionary, do not fill. The paper and printing are such as to be worthy of any shelves, and we hope that there will be few libraries in the country without Mr. Thomas' account of the diocese of St. Asaph.

Rep' vjli. xvijs. viij*d*.—Stipend' Capellan' celebran' in eccl'ia S'e'i Dogma-
lis p' ann' cs. P'curat' et sin'dal' solut' Archi'no Cardigan' ex' possession'
dict' nup' Priorat' p' ann' xxxvijs. viij*d*.

Et rem' vltra p' annu' lxxli. vijs. viij*d*.

Acornbury nup' P'orat' in Com' Hereff'.—E'toria de Pennalley in tenura
Joh'is Luntley p' ann' vjli.

Talley nup' Monaster' in Com' Carm'then'.—Penc'o'es x'm (?) vocat' Cour-
salle in tenura D'd Powell p' ann' xxs.

Colleg' S'e'i David'.—E'toria de Neverne p' annu' xxxiiijli. xiijs. iiij*d*.

R'toria S'e'i Ismael in tenura Traherne ap Morgan p' annu' xviijli.

Rector' de Byllecombe in tenur' Thome Morgan Duyn p' annu' xvjli.

Rector' de Malrose in tenur' Thome Phair p' annu' xijli.

Rector' de llangoner in tenur' Ep'i S'e'i David' p' annu' vjli.

Rector' de Harlestonweste p' annu' cxiijs. iiij*d*. (? Haroldston)

S'ma to'lis premiss' Com' Pembrok' p'd' cccxxxiiijli. ijs. v*d*. Inde

Rep' xxxli xvijs. x*d*. q'.—Denys'solut' Ep'o Meneven' p' visitac'one eccl'iar'
Mon'ror' siue priorat' de Pyll, Haverfordweste, S'e'i Dogmaell, Breknok',
Karm'er'den quol'it tercio anno viijli. viijs. x*d*. viz' co'ib' p' ann' lvjs. iijs. q'.

Et rem' vltra ccciiijli. vs. v*d*. ob' q'.

Comitat' Pembr'.—Diuers' terr' cu' Rector' & x'is insimul' dimiss' quar'
Redd' non diuidunt.—Terr' nup' Cantar'. D'ne lib'e Capell' voc' Kydborne
et llangolman cu' certis' decimis in p'ochia de Manorden & llanvihangill' eis-
d'm Capell' p'tin' dimiss' Lodowico ap Hoell p' ann' iiijli. Diuers' terr' &
tenemen' cum cert' terr' & oblac'on' p'tin' iiij'or lib' Capellis voc' Egremont
llanwharden Mouneton et llangewell dimiss' Joh'i Vaugh'n p' redd' viijli.

S'ma totalis xijli. p'.

BRECKNOK RECEYTES.

Brecknock viz' Rector' et Decim' p't Infra Offic' Joh'is Osborne Auditoris
et Will'mi Wightman Receptoris.

SOUTHWALLIA. Comit'at' Brecknock infra dioc' Meneven'.—Valor o'im' et
singular' Rectoriar' Eccl'iar' Decimar' Oblac' pencion' porcion' ac alior' con-
siliu' in Com' predict' on'at' inter Reven' Regie Ma'te cum omnibu' & sing'lis
suis deducc'on' & Repris' p'ut inferius p'ticulariter pr' Infra Offic' Joh'is
Osborne Auditoris et Will'mi Wightman Receptoris viz'

Nup' Priorate de Brecknock Pencion' exeun' de Rector' de Cundy p' ann'
xxs.

Porcion' decimar' S'e'e Brigitte in tenur' David Thomas p' ann' vjs. viij*d*.

Decim' in Estravell' in tenur' Will'mo John Owen p' ann' xls.

Rectoria de Hays in tenur' Will'mi Thomas p' ann' xlvjs. viij*d*.

Rector' de Dyvymocke dimiss' Will'mo ll'rn(?) ap Morgan p' annu' xvjli. Inde
P'curat' exeun' de Rector' sol' Archidia'c Brecon' p' eccl'ia de Dyvymoke
p' ann' iiijjs. ix*d*.

Et reman' xiiijli. xvs. iij*d*.

Rectoria de llangyon in tenura Milonis Warre p' ann' vjli. xiijs. iiij*d*.

Rector' de Belthe dimiss' Madocke ap Jeuan ll'n p' annu' viijli.

Wigmore nup' Prioratus penc' exeun' de Rector' de llanvelo p' annu' vijs.
ext'.

¹ Oneratorum.

Doore nup' Priorat'.—Gwendor Trescoy et Llanegwyn viz' porcion' x'mas' garbar' ib'm in tenur' Rob'te Gwill'm p' ann' cvjs. viij*d*.

Clyfford nup' Priorat'.—Rector' de Brentles et llandwallym tenur' Will'mi Vaughan Armiger Leuvioci ap R' Will'mi ap Madocke Rice C'ough' (p Gough) p' ann' xvjl*i*. Inde

P'curat' et sinodal' exeun' de Rector' predict' soluend' Archidiacon' Brecknock p' ann' ix*s*. vjd. P'curat' sinod' exeun' d'e'a Rector' de Brentleys sol' Ep'o Meneven' p' ann' xs. viij*d*. Visitat' solut' Ep'o Meneven' p' ann' xxjd. —xx*s*. xjd.

Et rem' xiiij*li*. xviii*s*. jd.

Summa to'lis premiss' in Com' predict' lvij*li*. iv*d*. Inde in Rep'ris p'ut superius p'ticularit' p' xxvj*s*. viij*d*.

Et reman' lv*li*. xii*s*. viij*d*.

D'm's Man' et terr' cu' Rector' x'mis & hund' insimul' dimiss' quar' Redd' diuiduntur.

Com' Brecknock. Brecknock nup' Priorat'.—D'm'n' de Brecknocke x'mis R'tor' ib'm dimiss' Joh'i Price Milit' annual' Redd' xxiiij*li*. xii*s*. ix*d*.

Maner' de Batell' dimitt'r cu' Capell' & x'mis ib'm Georg' Goldinge per annual' redd' xl*i*. v*s*. jd.

Maner' de Mouncton dimitt'r cu' Capell' & decimis dimiss' Will'mo Watkins p' annual' Redd' xl*i*.

Maner' de Poole cu' x'mis et oblac' ib'm dimiss' Rog'o ap Thomas ap Gwyl-lym p' an' xii*s*. iiijd.

P'cell' possess' nup' Monaster' maioris Malvern in Com' Wigorn'.—D'nia de Brecknock cu' om'ib' suis p'tin' t'm sp'ual qu' temp'al infra d'n'm p'd' dimitt'r p' Indentur' Joh'i ap Rice p' tern'uo annor' p' Redd' liii*li*. vii*s*. viij*d*. p' conven' cuiusquid'm Indentur' dict' firmar' tenet' exon'ar' prior' & conuen' & success' suo' durant' term'io Indentur' s' de xl*i*. annuat' solut' vicar' Eccl'ie de Marthlingie al' Myrtherbennock ac de xlv*s*. viij*d*. annuat' solut' Morgan ap Glyn celebran' infra Capell' de Manntebrayne necnon de xxx*s*. p' p'curat' & sinodal' ex de p'miss'. Et vltorius convent' est q'd p'd' prior' & success' sui exon'abunt dict' firmar' & assignat' suos t'm de xxvj*s*. viij*d*. p' quad'm pension' exeun' de d'e'o nup' priorat' ad Ep'm Meneven' quam de x'mis et primis fruct' ac om'ib' al' t'm sp'ual qu'm temp'al quocumodo exeun' seu soluend' preterq' de solut' p'd' liii*li*. vii*s*. viij*d*. Inde pene' solut' Ep'o Meneven' exeun' de p'miss' p' ann' xxvj*s*. viij*d*.

Summa totalis xx*li*.

Terr' Cantar' in d'e'o Com' Brecknock' Terr' tent' et x'm p'ten nup' libe' Capell' S'e'i Joh'is in p'ochia de Haia p' ann' xxxix*s*. iiijd.

S'ma to'lis p'd' Man'ior' terr' dimiss' cu' R'tor' & x'mis in com' predict' cjl*i*. vii*s*. xd. Inde in P'curat' et S'mod' solut' Arch'no Brecknock exeun' ex'm Eccl'ias de Brekenok & llanere p'cell' nup' prior' de Brecknock p' annu' xii*s*. vjd.

Stipend' cur' celebran' infra Eccl'iam de Batell' p' ann' cs.

Stipend' cur' celebran' infra Eccl'am de Mouncton p' ann' cs.

To'lis Manior' & Rector' annex' in Com' Brecknock cvjl*i*. xii*s*. ij*d*.

Rep's' xvij*li*. xd.

Rem' iiij*s*ix x*s*. iiij*d*.

Monmouth } South Wales.
Glamorgan }

MONMOUTH RECEYTES.

Com' Monmouth viz' Rector' et Decim' &c. Infra Offic' Joh'is Osborne Auditoris Will'i Wightman Receptoris.

SOUTHWALL'.—Comitat' Monmouth' infra Dioc' Landave p' Valor' o'im' & sing'lar' Rector' Eccl'ia' x'mus (? arum) oblac' penc' porc' ac al' con'¹ ib' in Com' p'd' on'at'² int' Revencion' Regie Mat's cum om'ibus sing'lis suis deduccion & repris' p'ut inferius p'tic'lar' p'. Inter Offic' Joh'is Osborne Aud' et Will'i Wightman Recept'.

Chepstowe nup' Prioratus.—Rector' de Chepstowe in tenur' Will'i Comit' Wigorn' p' ann' cs. Inde

Procur' & sinod' exeun' tam de dict' Rector' de Chepstowe quam de Eccl'ijs S'o'i Andree Polmerick & S'o'i Domat' p' annu' viz' Ep'o Llandaven xxvjs. viij*d.* et Arch' viijs. viij*d.* p' ann' xxxvs. iiij*d.*

Et rem' lxiijs. viij*d.*

Divers' penc' & porc' in Hawick Mounon et al' in tenur' d'e'i Comit' p' ann' cxixs. viij*d.* Inde

Stipend' duor' Capell' exeun' de Capell' de Hawicke xls. et Mounon xs. p' ann' lxs.

Et rem' lixs. viij*d.*

Monmouth nup' Prioratus.—Rector' de Monmouth in tenura Joh'is Collyns p' ann' xxiij*l.* vjs. viij*d.* Inde

Stipend' Ric'i Pilston celebran' in p'ochia predict' cs. Stipend' vicar' ib'm p' ann' xxiij*l.* vjs. viij*d.* Stipend' Rob'ti Wever celebran' in p'ochia S'o'i Thome vltra pont' cs. P'curat' solut' Ep'o Heref' t'm exeun' dict' Rector' qu'm ab possess' d'e'i nup' prior' p' ann' xvijs. ix*d.* P'curat' & sinod' exeun' de d'e'a Rector' solut' Archid' Heref' p' ann' vjs. viij*d.*—xxiiij*l.* xis. jd.

Et reman' vlt'us n'l' q' solut' exced' onus' xliijs. vd.

Capell' S'o'i Daud in tenur' Thome Williams p' ann' viij*d.* Rector' de longaltock in tenur' Thome Williams p' ann' vj*l.* Penc' exeun' de Vicar' de longaltock p' ann' vs. Penc' exeun' de Rector' de Rookefeld p' ann' vjs. viij*d.* Penc' exeun' de Welchebecknor' p' ann' vs.—vj*l.* xvijs. iiij*d.*

Lanthony nup' Prioratus.—Rector' de Caldecote in tenura Clemen' Base p' ann' xvj*l.* Inde

P'curat' exeun' de d'e'a Rector' solut' Archid' landaf vjs. viij*d.* Penc' exeun' de d'e'a Rector' solut' Vicar' p' ann' xs.—xvjs. viij*d.*

Et reman' p' ann' xv*l.* iijs. iiij*d.*

Porc' x'm ffeni infra p'ochia' de Caldicote p' ann' xvjs. xd.

Prior' de Aburgayney.—Pencion' exeun' de Rector' de Karlion' p' ann' viij*l.* xiijs. iiij*d.*

Decin' garbar' in p'och' de Gosmond 'in tenur' Herbert p' ann' vj*l.* xiijs. iiij*d.*

Penc' in llanwere p' annu' ijs.

Penc' siue porc' de llanvoiste p' ann' vjs. viij*d.*

Porc' x'm in Eccl'ia S'o'i Mich'is iuxta Usk p' annu' iiii*s.* iiij*d.*

Pencion' exeun' de Gotre p' ann' vis. viij*d.*

S'ma xv*l.* vs. iiij*d.*

¹ Consuetudinem.

² Oneratorum.

³ Nihil quia.

Doore nup' Prioratus.—Porcion' x'm in Skenfrith in tenura Joh'is Davyd p' ann' xiijs. iiij*d*.

S'ma to'lis premiss' in Com' predict' lxxij*li*. xixs. i*jd*.
Repris' p'ut sup'ius p'tic'lar' p' xxx*li*. iijs. j*d*.
Et reman' xli*li*. xvjs. j*d*. q'.

GLAMORGAN RECEYTES.

Com' Glamorgan' viz' Rector' et Decim' &c. Infra Offic' Joh'is Osborne Auditoris et Will'i Wightman Receptoris.

SOUTHWALLIA. Comit' Glamorgan' infra dioc' Landafen' et Meneven'.—Valor' o'im' et sing'lar' Rector' Eccl'ie decimar' oblac' pencion' porc' & al' consimul' in com' pred' on'at inter Revenoc' Regie Ma't' cum om'ib' & singulis suis deduccion' & ropris' p'ut inferius p'ticular' p'. In offic' Joh'is Osborne et Will'mi Wightman Receptoris. Viz'

Margan' nup' Monaster'.—Pencion' x'ar' in Pyll in tenur' Lodowici ap Thomas ap Hoell & Georg' fil' s' p' ann' cvjs. viij*d*.

Porc' x'ar' in Penlleynne in tenur' Gierfeld Peers p' ann' v*li*. xiijs. iiij*d*.

Porc' x'ar' in lalliston in tenur' Thome, Thomyll Jenkin, Dio' & DD Nychas [David Nicholas] p' ann' v*li*. xiijs. iiij*d*.

Rector' in Glyncorock in tenur' Will'i Jenkin p' ann' v*li*. xiijs. iiij*d*. Inde Stipend' unius Capell' celebran' infra Capell' de Glyncorock p' ann' xxvj*li*. viij*d*.

Et reman' cvjs. viij*d*.

Nethe nup' Monasteri'm.—Eccl'ia de llandilataponte in tenur' Will'i Morgan p' ann' vi*li*. vjs. viij*d*.

Tewkesbury nup' Monaster'.—Pencion' Rector' de Benefeld Eston al's Boleston iijs. iiij*d*. porc' x'ar' Eccl'ie p'och' S'c'i Andree vs. porc' x'ar' Eccl'ie p'och' S'c'i ffagani iijs. porc' x'ar' Rector' de Coetis' vjs. viij*d*. porc' Rector' de Wynsee et Worneston vs. in toto p' ann' xxiijs. iiij*d*.

Porcion' x'ar' cuiusd'm mo' aquatie granat' [mole aquatici granarii] in Cardiff in tenur' lychefeld p' ann' xxxs.

Porc' exeun' Vicar de Cardiff lijs. iiij*d*.

S'ma to'lis premiss' in Com' pred' xxxviij*li*. Inde in
Repris' p'ut sup'ius p'tic'lar' p' xxvjs. viij*d*.
Et reman' xxxvj*li*. xiijs. iiij*d*.

SEVEN INVENTORIES OF WELSH FRIARIES,

WITH NOTES BY MACKENZIE E. C. WALCOTT, B.D., F.R.S.L., F.S.A.,
PREBENDOR AND PREBENDARY OF CHICHESTER, HON. MEMB.
LANC. AND CHESH., WORC., AND ESSEX ARCH. SOC., ETC.

THE following inventories occur in the MSS. of the Public Record Office; in fact, are all the notices of church goods for Wales in that collection. They are of considerable interest as they explain how the visitor in the pillage paid himself for his trouble, show that regular appraisers were employed, and detail the sums raised by the sale of the plate and furniture. We learn the names of the conventual buildings, and the arrangement of the churches;

getting a glimpse of tombs of the Earl of Richmond and of Thomas , the latter enclosed with ironwork, over which drooped his banners of arms, and surmounted with his helmet and coat-armour. At Cardiff the prior, sub-prior, and other of the Dominican friars, did not long survive the wreck of their old house.

The houses mentioned are—Cardiff, 1, Dominicans; 2, Franciscans. Carmarthen, 3, Franciscans. Haverfordwest, 4, Dominicans. Ruddlan, 5, Dominicans. Llanvair, 6, Franciscans. Denbigh, 7, Carmelites.

THE BLACK FRIARS, CARDIFF.

Without the West Gate, or Mesken. (Leland, Itin., iv, p. 37.)

THE BLACK FREERS OF CARDIFF.

Stuffe delyvered to John Loveday debite to the Baly to ye King's use.

The *Vestre* ij tunnakillys of blacke velvet with the appurtenaunce, a sute of blewe vestments without apparell, a cope of redde damask, a redde cope with images, a cope of blewe with white branches, a cope branched with diverse colorys, a cope of blacke branched¹ with white silke, a chesabule of grene silke, a changeabele [*chasuble*] yelow with an albe, a blewe tunakell, a grene tunakill, a vestment of white chamlet, a crosse of laten, a senser of laten, ij cruetis tynne, ij candlesticks laten, a holy water stoppe² laten, a sacry bell, a paxe, a frunt of satan for ye hei alter of divers colorys, ij auter-clothes for the hei Alter & j for our Lady Alter, a peyer of organys, ij ladars.

The *Kechen*, iij platerys pewter, a pan, a brasse pot, a litel ketell, a chafin dishe, a charger, a broche (*spit*), a grendiron [*gridiron*], a bucket, a cheyne of iron, iij fattes, a tubbe, a standard, ij coferys, v stolys, iij formys, a brasse pan in ye furnas, a hand-iron. Besides thys stuffe their ys delyverede with ye saide indenture in the Grey Freers boxe to [*two*] peses of evidens, also a bill of Thos. Robt. veteler [*victualler*] for xxs. debt to him for the seide house for vetell.

M[emorandum]. The Visitor hath with him a chailes weing xxij unc, and payde his owne chargis and so departed.

Yt ys to be remembered that ther ys owen for a sute of vestmentis and a cope white vijli. The cope cannot be founde, the decon and subdecon³ ys delyvered to Father Lewys, ye which was Prior here, and ys bowne [*bound*] for the payment of ye vijli., and yf he can cum to the knowledge of ye cope to have yt for payement of ye same; and ther ys gon many other thinges of which we can have no knowledge, for ye Prior and Subprior and other of late be dede within x or xj days; so all ys out of order; ij pottis, iij busshels corne was in the towne and solld and ye servant paide vijs. vjd. dewe to hir. There ys a bill in the boxe of xxs. debt for vitell. Yt ys payde with certain alter-clotheis and a pore vestment founde in ye towne after the inventory was made.

Per me Jo. LOVEDAY.

¹ Figuré, i. e., ornamented.

² Stoup, here a holy water-pot or vat. (*Sacr. Arch.*, 314, 315.)

³ That is, vestments for the "ministri ecclesiæ."

GREY FRIARS OF CARDIFF.

In Crocketon Street, under the Wardenship of Bristol. (Tanner.)

THE GRAYE FRYERES OF CARDIFFE.

Stuffe delyvered to Jo. Loveday.

The Quere, a fayer tabull of allebastre, ij auter clothes on ye auter, a clothe blewe and yellow saye¹ with a frynge before ye auter, ij payer of small candelsticks, j lytyll crosse laten, ij small prikt [pricket, *Sacr. Arch.*, 468] candelsticks, lector, a payer of organs, a sorte [set] of old bokes, ij payer of cruetts pewter, a lyttyl pylawe [a cushion for the Mass Book, *Sacr. Arch.*, 490].

The Chyrche [i. e. the nave], v tabulls allebaster, j sacry bell. In ye stepill j bell.

The Vestre, ij white copys damaske with dyverse offras [orpheys], j olde cope of blewe sylke with flowers, j cope of rede velvet with angells and flowers, a pore cope, a fayer cope payned [i. e. striped, *Sacr. Arch.*, 119], sylke with offeras velvet with eggyls [eagles], j olde blacke cope sylke with lambeys [lambs], j olde cope sylke, a cope rede velvet with blewe offeras worstede, xx olde chesabulls without albs, viij olde tenacles without albes, iij corporasseyes with iij cassays, j sute of whyte damaske with rede offeras, j sute of rede velvet with goode offeras, a vestement corse [i. e. coursed or striped] worstede, ij sacry bells, j olde senser laten.

The Kechyn, ij gret panyis, iij brasse potts, ij colirons with a gret yeorn [iron] bar with iij hoks, j payer of pot hoks, ij brandyorns, j firneys, j lede, a gret pot at ye kechyn dore, a cowpe [cup] and a cupboade, j new plat, ij new potyngers, ij old platers, a trendyll [trindle, a roll of wax].

The Hall, a goode tabulborde with ij trestells, and ij formeys, a cupborde, iij laten bascons.

The New Chamber, olde foldeyng-borde, j old tabull borde, iij payer of trustells, a chayer, ij candelsticks, a goode cupborde, iij formeys, ij aundryons, a payer of tongs.

Besyde thys delyveryd a boxse with evidens to them belongeynge, in the whyche boxe besyde the Graye Fryers' evidens be v pesys, that longe to ye Blacke Fryers. And yt ys to be rememberyd that ther ys allowed to ye Wardeyn [the Custos of the Priory] a brasse pott not in the inventory, a broken lytyll bell, and a grate of yeren yt stode in ye Quere, to dyscharge ye vysytors charges; and further yt ys to be rememberyd that this visitor hathe with hym, to ye Kyngs use, a crosse with Mary and John, weynge as yt ys xx and v unc, a proper chales, a lytyll chales, all gyllt, weyng bothe xxix unc, also a brokyn senser with a schyppe,² and other broken chales with lytyl *passse* [the osculatory, *Sacr. Arch.*, 436] weighing lj unc; also ij chales ye one gyllt, lyenge in plege for iijj^{li}. the whyche the Vysyter payd, bothe weynge xxxvij unc; also a pyxte [pyx] and a lytyll bande of a maser weynge xij unc. There is a chalis for v marke with Mr. Olyver Saint John, which hath the Maudy [the Maundy, or Last Supper] on the foote in portytüre [portraiture], and ys better than ye mony. I had no tyme to send for yt.

Per me Jo. LOVERDAY.

¹ Silk and wool mixed. (*Sacr. Arch.*, 528.)

² A vessel for feeding the thurible with incense. (*Ibid.*, 538.)

CARMARDEN GREY FRIARS.

(After the Dissolution granted, 34 Hen. VIII, to Thos. Lloyd.
Stevens' Supp., i, p. 96.)

Stuffe delyvered to my Lorde Will. bischope of Seinthe Daveis, and Thom. Prichar, vicar of Karmarden, to the Kynges use.

The Sextrey [i. e. sacristy], a sute of white silke with golden bestis [beasts], j sute of blacke velvet purpulleid [purpled or ornamented], with ye Apostells on the backe, j sute of redde velvet with red offeras with flowers, j sute of redde brancheid velvet, j sute of white braunchied damaske with redde offeras, j sute of red saye, j sute of silke wanting an albe, ij olld tunakells, x olde chesabulles, iij alter clothers [i. e. frontals] to hange before ye alter, ij alter clotheis [i. e. palls] with frontellettis, vj alter clotheis for Lent, a sorte of small clotheis [i. e. veils in Lent] to cover images with, a clothe for the sepulture [i. e. Easter sepulchre] with a fringe, a paule [pall] of clothe of tussey [tissue] for the Erle of Richemunts' tumbie, ij olld white copes, a white cope with floweris & red offeras, a blacke cope of olld brancheid velvet with redde offeras, j cope of redde brauncheid velvet with goodde offeras, an olld blacke cope of brauncheid velvet, j cope of redde brauncheid velvet with good offeras, j cope of grene velvet with floweris, j cope of redde velvet with floweris and good offeras, j little rocket without sleveis,² iij olld sirplis, an autler clothe of diaper, ij towells, iij olld pelowys, ij old peteroberis [pillowcases], ij pore coteis [mantles] for our Lady, ij olld cusheyns, ij banner clotheis for ij banners, iij corporas with iij corporas cases, ij good chestes, a broken chest, a wine bottle [flagon], iij cruetts of tinne, a tabell [picture or carving] of Mary Magdaleyne.

The Quere, ij olld auterclottes, ij small candelstickes, a crosse copper with a staffe, ij masse bokis, a sacry bell [rung at the consecration], iij gret candelstickis, j holi water stoppe, iij small lecterne clotheis nowth [naught, or bad], ij gret candelsticks timber [of wood], j lecterne of iron, a goodly peyer of orgayins, j blacke herse-clothe [a pall for the hearse, the metal frame over a bier, *Sacr. Arch.*, 311] buckram, a goodly tumbie for Pryse ap Thomas, a grate of yron [i. e. the metal screen or railing] abowthe [about] him, a stremar and banner of his armys with his cote armor and helmet, j poore vestment, a litell hanging lampe [the sacramental light].

The Churche, v tabellys of alabaster, ij sacry bells, a frame of iron throw all the churche, before the auterys, for taberys [tapers].

The stepill, a clock and ij bellys.

The Kingis Chamber [or chief apartment in the Guest House], a fether bede

¹ This must have been a cenotaph, as Edmund Tudor, created Earl of Richmond in 1452, was buried, in 1456, at St. David's. (*Ext. Peer.*, 540 b.) His father, Owen, was buried in the Grey Friars, Hereford. (*Leland, Itin.* viii, 76 b.)

² This definition shows the ignorance of the commissioners, as a rocket never had sleeves. (*Sacr. Arch.*, 510.) Thus Lyndwood says: "Rochetum differt a superpelliceo, quia rochetum est sine manicis, et ordinatur pro clerico ministraturo sacerdotis, vel forsan ad opus ipsius sacerdotis in baptizando pueros." (*Prov.*, l. iii, t. 27, gl. n.)

with a bolster, a peyer of blankets, a peyer of schetes, a covering, a counzter [table] with leefte [folding piece] with olde carpet on yt, a cubborde and an old chayer, a litell forme, a cofer, and in yt nothing but old queyers [things formerly in the choir?], ij candelstickes longing to ye quere, j candelsticke for the chamber.

The inner Chamber, a fether bede, a bolster, j peyre of shetis, and a coverlete.

The Chamber next ye Lavery [lavatory], a fether bed with a bolster, a peyer of shetis and a coverlete, a litell folding table, ij formys, a cheyre.

The Chamber next ye Parlor dore, a fether bed with a bolster, a peyer of shetis, a coverlete, a litell tabell, a cheyer, 4 stolys, a forme, an old coffer, an old cubborde.

The Kechin, a gret range of iron to make in fyre, ij brasse pottis, a brasse panne, iiij plateris pewter, iiij potingeris [porringers], a gret charger, ij saucerys, a musterd querne [mill].

The Brewe Howse, a gret brasse pan in a furnas, a maschen fatt, an old fatte, a slyve to clense ale in.

The Hall [refectory], ij tabellis, ij formis, ij peyre of trestells, mattis at the hall ende [the dais], a gret chayre of timber.

The Buttery, iiij tabil clothis, iiij towellis, a basen and ewer of pewter, and a woyder [voider or tray], a pottell pott pewter, a salt saller of pewter, an old coffer, a tabell to lay on brede.

Besides ye stuffe within the Convent receyved, there ys receyved that was abrode in brasse iiij pannis and j pott brasse, also that was lent forth unto the Castell, j singill vestment [that is, not a suit for priest, deacon, and sub-deacon], and ij alter clotheis besides that was in the towne coffer.

Above all thys stuffe, the Visitor hathe in his hands, to the Kingis use, a goodly crosse with Mary and John, weing with the iron in yt $\frac{xx}{v}$ unc. and viij unc., beside the handell that ys moche part iron, the which was in plege, also ij chales all gillt, of the which the best lay in plege, both weing $\frac{xx}{ij}$ unc. and a basen and an ewer weing liiij unc., ye w'h lay in pleg, for ye w'h ye Visitor payed vii. ; iiij cruets, a pax, a patent [paten] of a chales, other pesis of a crosse, xliij unc. ; a pixte with a cristal [boss], all gilte, weing besides the crystall xxvij unc., where the crosse lay in plege for xxli. ; and a basen and ewer with the best chalice for xiiijli. The said xiiijli. ys satisfied with the same basen and ewar, and other plate of the howses beside ys here expressed ; and ye best chales saved [excepted] as before wreten, and for ye xxli. paying for ye which the crosse was in plege ; xli. of yt ys payed with other plate receyved in ye convent, and owt of the same by the Visitor ; ye other xli. with ye chayne of xx markes for the tabell of the hei alter, and all other dettys, Bachelor Traherne, lately warden, shall discharge ; and he to receyve all dettis to ye Convent before ye day cuming, and schall enjoy all plegis and other corne, and these and the goodis of Thos. Tilar paing his dettys ; and so the Convent to be sett clere of all dettys, and the Warden to be discharged of all claymys that might be made by him of the Convent, or any other, leaving the Convent as by a bill under ye Visitor's hands indented it dothe apere ; and whereas Mr. Chanselor saith that his dore was broken up in ye Freers, and certeyne stuffe taken out, by whom yt cannot be knownen, the Visitor hathe left a cope of the Vestrie for the seide Chanselar, sumwath [somewhat] to satisfey him so that he will be content.

Also the Visitor hathe yt he had owt of the towne vj copis, and hath alloweid for a freer that lithe seke [lieth sick] all the corne in the Convent, the cheese, salt, wood, etc., which was provided for their store, and vjs. viijd. in money, and every freer xjd. and their own stufte, and so departed.

WILL'S MENEV [BARLOW].
THOS. PRICHARD.
MARTIN DANAY.

DOMINICANS OF HAVERFORDWEST.

BLACKE FREERYS OF HAVERFORDWEST.

(*Leland, Itin. V, p. 22, granted 38 Hen. VIII to Roger and Thomas Barlow.*)

ijj day of Sept. xxx year of Hen. VIII, in ye presens of ye King's visiter, Mr. Hewe Heris mayer there, Jo. Sutton, gent., Lewys Thomas, and Henry Bowen and others, all the stufte and habardasche was sold to paye detterys [debtors], ye sum ixli. xs. vijd., of ye which sum the Visitor payde yre [there] for olld dettys and heis charges alloweyed; ye rest he toke with him, and a chalice weing viij unc, and so delyvered the house with the appurtenance to ye seede mayor, and these remaining in the howse.

The Quere.—A tabell at the hei auter, xjd.; ye newe stallys, xxvs. viijd.

The Church.—The candelbemys [the beam for lights along the rood-loft] and a tabul of alabaster as yt stode.

The Hall.—Ye tabells and formeis, other thyngis be new in ye house, to make any money of, in witnes we subscribe our handes, and yt ys to be remembered yt ye payments here dewe be vjli. xiijs. xd., so ys styll in the Visitorys hands, ls. ix*d*. M[emorandum] ij bells in ye stepill.

RHUDLAN, THE BLACKE FREERES OF RUTLAND.

The xvj day of August, in the xxx yere of Kinge Henry VIII, whe the prior and convente of the blacke Fryers of Rutlande, without any coaccyen [coercion] or counsell, but for very poverté, have and do resigne our house, with all that to yt belonge, into the handds of ye Lorde Vysaytor, to the Kyngs use, besechynge hys grace to be goode and gracyous to us, in wytenes to thys byll whe subscribe our names with our proper handds the day and yere before wrytten, per me DD¹ [David] Lle. priorem Fratrum Predicatorum Ruthland, per me fr. Jamys Thomas, fr. Wylliam Holford, fr. Elizæus ap Jowell, fr. Oleverus ap Kynryke, fr. DD. ap Gruffytt.

The xvj day of Aug. in the xxx yere of our most dred Soveren Lord King Henry VIII, Rychard byschop of Dover,² and veyter under ye Lord Prevy seles, for the Kyngs grace was in Rudland, where in the presens of Master Perse Motten [Mostyn], yeman uscheare of ye Kyngs chamber; Perse Gruffett, sergant of armys, and oder; the prior and convente of ye Blacke freers

¹ This abbreviation occurs in the surrender of the Black Canons, Caermarthen, for David, July 24, 1534.

² Thornden, suffragan of Dover.

in Rudlond, gaff ther house into ye Vesytors handds, who delyvered all the same into ye handes of ye seyde Motten and Gruffet, with all the purtenans [appurtenances], and so delyvered every freer a letter, and so departeyd. This wyttenes the seyde Motten and Gruffett with oder.

The Quere.—On ye auter a tabull of alabaster, iij steyned [painted] clothys, a crussyfyx wode, new stallys, pore boks for ye quere, xvjd.; a senser of laten, ij bells in ye stepull, ij cruetes pewter, a masse boke, a gospell boke, and a pystell boke, ijs.; ij corporasseyseys with porecaseys, ij syngell vestments, pore [poor] with ther albs, ij tenacles pore with an albe, a pore cope, and iij lytyll auter clothes, iijs.

Ye Kechyn, ij brasse potts, a brasse pan, iij platters pewter, vijs. No beddeying nor other stuffe.

Thys stuffe was preseyyed [appraised] be Master Henry Conwey, Kenrycke Hammer, and Henry Conwey.

The auter of alebaster, ye stalls in ye quere, and ye bells in ye stepull, be no preseyyed [not priced or appraised]. There was ij keyn and v hoggs preyseyed at xxijs. viijd., and with ye money ye servants payd & awbedered [are be rid, and ? the old] freer provyded for, & oder yong freers rewardeyd, so yt no peny was lefte, & corne was on ye gronde, for ye whyche ye Prior and freers paid ye charges of ye Vysyter, & so departeyd. A lytell chailes resteyght in ye Vysytors hands to ye Kyngs use, not worth xvs.

Per me PETRUM MOTTUM.

Per me ROBERTUS GRUFFIN, Sergiant at Armes.

WHITE FRIARS, DENBIGH.

At the east end of the town, dedicated to St. Mary. Granted, 36 Hen. VIII, to Richard Andrews and William Lisle. Tanner, 708.

WHITE FREERS OF DENBIGH.

Stuffe delyvered to the Bisshop of Saynt Assaph. [Rob. Purefoy.]

The Quyer, ij gret candelsticks of latyn, ijs.; ij small candelsticks, laten, pownsed [punctatus, stippled], viijd.; a lampe basyn, iiijd. [a lamp in a basin before the altar]; a holy water stoppe, iiijd.; ij cruets, jd.; vj aulter clothes, viiijd.; ij white curteyns [costers for the altar], viiijd.; ij tables, alybaster, vs.; ij sacry bells, jd.; ij bells in ye steple, xs.; a pelowe on ye auter, iiijd.; a canape [canopy, *Sacr. Arch.*, 592] for the Sacrament, iiijd.

The Vestry.—A vestiment, syngle, white with flors [flowers] and a redde crosse, ijs.; j olde vestment, syngle, of grene with a red offeras with starres, iiijd.; a vestment of grene with a red offeras, iiijd.; a chesable, yellow chamlet, with a blew offeras, vjd.; a chesable, grene silke, with a violet offeras; a chesable, changeable taffeta, the offeras with imags [images] of golde, ijs. iiij old chesables, xvjd.; j old tenakell [tunicle], iiijd.; a grene cope, silke stryped, ijs.; an old albe, iiijd.; an olde surples, jd.; v corporase cases with iij corporases, vjd.; a little clothe to hange before the roode, jd.; a crosse coper with a staffe coper, iiijd.; ij sensers coper, iiijd.; ij olde cofers, vijd.

The Chamber.—A covering with imags, viijd.; a table with ij formes, iiijd.

The Hall.—A table and fourme, iiijd.; a steyned clothe, iijd.

The Kechyn, iij brasse potts and a posnet [a little basin or porringer], iijs.;

a pan, a broche [spit] and a paire of pothooks, iiij*d.*; a paire of hengells, ij*d.*; a trevet, ij*d.*

The Brewhouse.—A mashe-fat, xv*d.*; a lede [lead], ijs.

The Buttre.—A candelstick of laten, j*d.*; ij laten basyn and j ewer, v*d.*; ij pewter disshes, iiij*d.*; a table clothe and a towell, iiij*d.*

Left yn my Lordes handes, a chales with a little crucifixe on the cote [side], parcel-gilt, weyng x ounces, xxxvjs. viij*d.* Theise forsaide parcells were praysed the xix day of the monthe of Auguste, the yere (of) our Kinge Henry the VIII, xxxli., by theise persones folowyng

Thos. Conway.

Will. Wynway.

Jo. Barker.

Rob. Blake.

Sum total, iiijli. iiij*d.*

(Llanfais, a Franciscan convent, founded before 1240 by Llewellyn ap Iorwerth. Henry V ordained that there should be in it eight friars.)

FREERS OF LANDVAGE.

Stuffe delyvered into ye handds of Jamys Jonson and Gilberd Robynam, balys of Bewmarys, and to Thomas Bulkeley, to the Kyngs use.

The Quere.—A fayer tabull of alebaster over ye hey auter; ij auter clothes on ye auter, and a fruntlett over a hayer (cloth) [the inner covering of an altar], ijs.; a pelow on ye auter, iiij*d.*; ij small candellstyks, gylt, js. iiij*d.*; a crosse, cofer, with a fote of ye same, iiijjs.; j old senser, latten, with three delasys,¹ ij*d.*; a holy water stoppe, laten, v*d.*; a small crosse of tymber, j*d.*; ij pryntt masse boks, ijs.; ij sacry bells, ij small and a grett, xvij*d.*; boks for ye quere power nowthe [? poor, and worth nothing]; ij cruets, pewter, ij*d.*; j old cofer, xij*d.*

In the Churche, iiij fayer tabulls alebaster; j sacry bell, ij*d.*; bell in ye stepull, xj*d.*

In the Vestre, j cope of grene sylke, vjs.; a vestment with the albe, and ij tenakylls without allys, xs.; j pawle of grene sylke, xij*d.*; j tynakell and a surples, xv*d.*; a vestment with ye alb, ijs.; j vestment and j albe, xv*d.*; a chesabull and j aumes; ij old chesabules, xxd.

The Brewe House.—A lede and furnes, viijs.; a brewyng fatt with oder vessels, iiijjs.; a hogeshed, v*d.*; a packe sadell and ij baskets, iiij*d.*; a howse with old tymber, vs. In ye yard ij carrs and an old wode, iijs. In a howse certen bords, xij*d.*; iiij raxse for chese, with ye ropys, v*d.*

Vestre, j federbed without a bolster, ijs. iiij*d.*; ij flocke beds, xxd.; ij pelowys or bolsters, viij*d.*; vj blankets, ijs. iiij*d.*; iiij payer of schettis and j schete, iiijjs.; viij coveryngs, xijs.

In ye Kechyn, ij potts, ijs. iiij*d.*; vij panys, iiijjs. iiij*d.*; x dyschys and ij sawsers, ijs. iiij*d.*; iiij candlsteckys, xd.; a schover, j*d.*; ij coberneys, viij*d.*; a barre and ij henchells [hinges?], xxd.; ij cobernys, viij*d.*; and a payer of yaren [iron] tongs, iiij*d.*; a pott broke with anoder hole, ij*d.*

¹ Laces or chains.

In the Hall.—A tabull, ij trestells, & j forme, xij*d.*

In ye Store Howse, iiij tubbys with salt, ijs. viij*d.*; a hotte malte, iiij*s.*; old yeren, xvij*d.*; a lytyll bell in ye cloyster, xs.; for certen corne on the graunds, iiij closeys, xxv*s.* viij*d.*; xxij scheppe, xxi*s.*

M. The chales & money rec'd for corne & cattell for costs, ye vysyter hathe, ye whyche ys nott in ye Inventory.

Per me JAMYS JONSON.

Per me GILBERT COLYNON.

Per me THOMAS BULKELEY.
